THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. XI. JULY, 1860. No. 7.

ROMANISM NEEDS TO BE BETTER UNDERSTOOD—AN IMPORTANT AND PROFITABLE SUBJECT OF CHRISTIAN STUDY:

In a recent number of the Magazine we called the attention of our readers to our work and its relations: we referred to its missionary character, to the peculiar nature and importance of our field of labor, and to the manner in which the Roman Apostacy was noticed in the Word of God.

We are sure that this subject does not receive the attention, the study, the earnest prayer and effort, that it deserves. Romanism stands forth in bold relief on the pages of the Bible. It holds a high and commanding place in Divine prophecy and Biblical history, and is set forth in such a way in Holy Scripture, as to challenge and command the attention of every reader. No devout student of the Bible can fail to see the rise and fall of the Papacy plainly described in the sacred volume. Among the proofs of the Divine origin of the Bible, the appearance, power, and progress of the Roman apostacy, stand pre-eminent and conspicuous. The subject deserves special study and attention on this account: It confirms and elucidates God's Word, and shows how His truth and faithfulness endure throughout all generations.

That the church of Christ should be suffered thus to become corrupted, paganized, and enslaved, is a mystery which will be fully solved only in the future world. It was necessary that the church should pass through much tribulation in her march to final victory. There was a stern necessity for this long captivity, else it would never have been permitted. The church, which had passed through fiery persecutions under the pagan emperors, went through a severer trial when she encountered the temptations of power and prosperity under Christian rulers. The establishment of the Christian religion by Constantine, laid the visible foundation of the Papacy. The mystery of iniquity, which had been secretly working, was now able to put on that organic form, which afterwards became so formidable. The Christians of the fourth century, who rejoiced that Christianity had been delivered from persecution and oppression, little dreamed of the bondage and darkness into which it had been plunged. They supposed that the millenium had come. But instead thereof, it was but the beginning of sorrows. The fatal gifts of Pepin

and Charlemagne and the ambition of Hildebrand transformed the church of Rome into a worldly and anti-Christian power, whose mighty energies have been employed for nearly a thousand years in enslaving the nations, and keeping the world in darkness.

He who traces the history of this apostacy in the light of the Bible, must perceive that Romanism is not Christianity, but Pagan idolatry, decked and disguised by Christian names and forms. Instead of protesting against the errors of the heathen world, Rome adopted the superstitions of Paganism, and engrafted upon what was once a pure stock, degenerate scions of a strange vine. Whatever was attractive in the pomp and state of the falling empire, whatever was gorgeous and magnificent in the rites of an obsolete Judaism, whatever of an ancient Paganism could be incorporated into its system, and pressed into its service, all was adopted and made to pass for Christianity. Rome became the monopoly of pride and power, of worldliness and error, of idolatry and superstition. This change was not sudden. Little by little was brought in, until the Papacy put off Christ and put on the world, and became the exponent and instrument of its hostility to the kingdom of God.

Not only are the beginnings of this apostacy noticed in the Bible, but we find there also some indications of its downfall. We have the assurance of the Great Head of the Church that every plant that His Heavenly Father hath not planted will be rooted up. The Lord of the harvest sowed the good seed in Europe, but the enemy came in and sowed tares. The thorns of worldliness choked the Word and made it unfruitful. The fairest part of the earth, embracing those portions of the continent most celebrated in arts and in arms, became almost as barren of spiritual fruit as the pagan realms of Asia and Africa. The church assumed and absorbed the world. The Christian was merged in the Roman; the presbyter and pastor became a priest and a prelate, and the Bishop of Rome became by usurpation the Pastor of the world, King of Kings and Lord of Lords.

The idea of a Christian bishop having temporal power was unknown in the early ages of the church. The donations of the French kings, and the ambitious policy of Gregory VII. led to that assumption of civil power, which has been the bane of Italy, the curse of Europe, and the bone of contention among rival monarchs and conflicting nations. This temporal kingdom was a violation of the fundamental law and charter of Christianity. It was contrary to the genius and constitution of the church. It was to sustain this cardinal error and corruption that divers dogmas were proclaimed, and traditions and heresies introduced: auricular confession, purgatory, worship of Mary and the saints, penance, indulgences, celibacy, the seven sacraments, transubstantiation, infallibility, the immaculate conception, and other like dogmas have been invented to sustain the borrowed pomp and power of the Papacy. The temporal power of the Pope is the foundation of this monstrous fabric, and when it falls, the whole system will tumble into ruin.

No Christian can look at this great corruption and examine it in the light of history, of the Bible and true

Christianity, and remain indifferent. He would be moved and stirred to do something to do away with this mighty evil, and deliver the church and the world from their greatest curse. If our labors in behalf of Romanists will lead the people of God to a more attentive study of His Word, and of the history of the world, they will accomplish a vast amount of good. The more we see and know of Christ, the more will we desire to overthrow of Antichrist; and the more we know of Romanism, the more will we pray for its downfall. Other departments of evangelical labor embrace fields of great historical interest: as missions in India, China, Turkey and Palestine; but none cover a ground of such immense and vital interest to Christianity as missions among Romanists. This work touches the heart of the church and the world. It meets the head and front of the great rebellion, and grapples with the lion in his den.

Romanism presents to the student and the statesman a subject worthy of intense and thorough investigation. It affords to the Christian and the patriot lessons of solemn admonition. Its instinctive and inveterate hatred of light and liberty has grown with its growth and strengthened with its strength. It has increased with its age, so that now in his dotage the Man of Sin dreads nothing so much as the light of the Bible and the freedom of the people. No wonder that the Pope invokes the prayers and the help of all Christendom at this crisis. The light of the Bible and freedom have already crossed the Rubicon, and the foundations of the Holy See tremble.

The Papacy is a subject of deep and tragic interest, and it is one in which every lover of true religion and civil liberty is concerned. Every friend of the Gospel rejoices that the system of oppression and corruption is destined to fall. How soon, we cannot say; but everything tends to hasten the decline of this terrible dynasty, which has for ages held the world in chains. The days of its years are numbered. It is a remarkable fact that so many interpreters of prophecy make the date of its overthrow to be about the year 1866. We would not venture an opinion on a subject about which there is so wide a diversity of sentiment; but it is clear that everything encourages the use of more effective means to hasten the downfall of this cruel despotism. God will be inquired of by the house of Israel to do this thing for them. The times call for more prayer, more earnest union and effort, and a far more liberal outlay of means to give enlargement to Zion, and light and salvation to the world.

The venerable Dr. Alexander, of Princeton, used to charge the students under his care, *to make Romanism a special study.* He regarded this as necessary not only in order to understand the history of the church and of the world, and the significance of many portions of the Bible, but as a needful qualification for the duties of the ministry in this age and in this country, which he thought would be the arena of a great conflict between the Papacy and true Christianity.

The times demand a thorough acquaintance with the great apostacy, and the welfare of the church of Christ, and the interests of humanity and freedom require a more perfect knowledge of the ways and works of the Man of Sin; and there is a loud call for a more free, full and outspo-

ken expression of Protestant opinions in the pulpit and by the press. Reserve at such a time and on such a theme is heresy. Ignorance is encouraged by the church of Rome as the mother of devotion, and the handmaid of blind submission; but among Protestants ignorance is justly condemned as the source of all manner of mischief and delusion.

The Romish apostacy is the judicial effect of a rejection and corruption of the truth. Those who had the Word of God held it in unrighteousness, and buried it beneath a mass of tradition. "*They received not the love of the truth that they might be saved, and* FOR THIS CAUSE *God sent them strong delusion that they should believe a lie.*"—(2 Thess. ii., 10:11.) Here is the secret of this gross abomination, and of God's retributive justice in suffering the mystery of evil to exist, and to endure so long. By means of this apostacy the King of Zion tested, purified and manifested to the world the faithful martyrs, who became the victims of this relentless power. There must needs be offences and heresies, that they which are approved may be made manifest. The tribulation of the church was needful that the patience of the saints might be illustrated. The great reformation, and all the light and freedom which the providential solution of the Roman and Italian question is now receiving, are but the rebound of the truth and the reaction and revolt of outraged humanity against the shameful exactions and intolerable despotism of the Man of Sin. The eyes of the world are drawn to this subject. The temporal power of the Pope is now discussed throughout Christendom, and many Romanists are investigating with new earnestness the nature and history of the religion of Christ. It becomes the Protestant Christian to study and examine Romanism in all its bearings on the cause of true religion and civil liberty here and everywhere. This subject has a wide range—covering the whole Christian era. Romanism in its essence is not a new thing. It appeared in embryo in the days of the apostles; and so important did the inspired Paul regard it, that he warned the young minister Timothy of its approach, and commended the subject to his attentive consideration: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—1 Tim. iv., 8. If it was important at that early day to make the first workings of this mystery of iniquity the subject of ministerial study, and the theme of instruction, much more so is it now, when the Man of Sin is moving the world with his last efforts to maintain his usurped empire; and when everything indicates that he has almost run his race, and filled up the measure of his iniquities.

We have made these remarks with a view to urge our friends to investigate and study the nature of Romanism, with the belief that a more perfect knowledge of this device of Satan would quicken their zeal for the cause of truth, and lead them to pray, give, and do more than they have done to aid our work. It is found that those ministers who have been called upon to make report on our Society's operations, or on Romanism, and preach on the subject before ecclesiastical bodies or their own people, have in every case been deeply convinced that there is no subject of graver or greater interest than this, and no missionary work of superior magnitude and importance.

BABYLON: HER CHARACTER AND DOOM.

(REVELATIONS, XVIII. AND XIX.)

This is the title of a small work of a few pages, published in St. John's, New-Brunswick. It is from the pen of "William Maude, (M. M.) author of *The Christian's Daily Portion, &c.*" It seems designed for the benefit of both Protestants and Romanists—to guard the former against the blandishments and delusions of Romanism,—and to warn the latter of the doom of the Papacy, and to withdraw them from it. Though we are not prepared to adopt all the views of the author, especially in regard to the manner in which the system of the Papacy will be destroyed, the work is well worthy of a perusal, and is adapted to do good wherever it shall be read, with a desire to know the truth, in relation to the momentous subject on which it treats. We take the following extracts from it, abridging at our discretion, though maintaining in all cases the sense of the author.

"In various passages of Scripture we find the apostate Church of Rome *prophetically portrayed*, but nowhere more plainly or in a more awful aspect than in the book of Revelation, under the type and title of *Babylon the Great.*

"She is described by St. John, in such words as these, 'So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold, and precious stones and pearls; having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots and abominations of the Earth.* And I saw a woman drunken, with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration.'—Rev. 17:3-6.

"And *how* prove you that Babylon the Great is Rome? I answer, the evidence to prove it is of *three* kinds, external, internal, and infallible; and its united amount is so great that it must, to any unprejudiced mind, be overwhelming. . .

"1. Then, there is *external* evidence to prove that the Babylon of the Apocalypse is Rome. . . . . Not only was this opinion entertained by many of the early 'Fathers' as they are called;* but it was, moreover, the universal interpretation of 'the noble army' of the Reformers. . . . . .

"Nay, I might refer to the testimony of Romish writers themselves; thus the *Rhemists* (those Romish writers who wrote notes on the New Testament,) state that the Babylon of the Apocalypse was Rome, (see the heading of the First Epistle of Peter, and the note to Rev. 7:7.) and Baronius, Bossuet, and Bellarmine, (men of renown in the Church of Rome,) have all acknowledged the same thing, only (for obvious reasons) they endeavor to make it out that it was *Pagan* and not *Papal* Rome. . . . . .

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*1. Thus *Chrysostom*, writes. "What, then, is that which restrains from Antichrist being revealed? Some say it is the grace of the Holy Spirit, but others believe it to be the Roman Empire, and with them I must agree."

2. Thus *Papius*, a scholar of St. John's, quoted by Eusebius (ii. 15) says, "Babylon, from which Peter dates his first Epistle was Rome."

3. Thus *Irenæus* says, "Because the Latins and the Romans are they who now reign, the woman which thou sawest is that great city which reigneth over the kings of the earth."—(B. V. c. xxx., p. 448, Grabb.)

4. Thus *Tertullian* says, "Names are used by us as signs. Samaria is the sign of idolatry; Egypt, of maledictions: and in the writings of St. John, Babylon is a figure of the Roman City."

5. Thus *Jerome* says. "When I dwelt in Babylon, and dwelt within the walls of the scarlet adulteress, and had the freedom of Rome." Again he says, "The Roman city is specially called Babylon."—(Iller n in Esai, c. xxiv., vol. iii., p. 209, Paris, 1706.)

6. And the great *Augustine* speaks of "The other Babylon in the West."—(De civitat Dei, xvi., c. xvii. and xviii, c. ii. xxii. xxvii., p. 687, vol. vii., Paris, 1838.) And again, "Rome is as a second Babylon."—(See Dr. Cumming's Lecture, "*Rome the Babylon of the Apocalypse.*")

"2. But I proceed at once to show that there is *internal* evidence to prove that the Babylon of the Apocalypse is Rome. In the passage I have quoted Babylon is presented to us as 'A *woman* sitting upon a scarlet-colored beast, full of names of blasphemy.' Now in the symbolical language of scripture, a *Church* is frequently represented under the figure of a *woman*. A *true* Church, as the chaste virgin, bride-elect of Christ; a *false* Church, as a faithless, lost, degraded woman. . . . . .

"Babylon, then, is a *false Church*. But what false Church? Let us see what is further said about her. '*The woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls.*'—How essentially Popish is all this! I need not dilate on the well-known fact that in all the processions and cavalcades of the Pope, *scarlet* is the predominant color. There are red garments, red hats, red stockings, red gloves, red standards, red staves! yea, even red *portmanteaus* and red *ladders!* . . . . . .

"'*Having a golden cup in her hand full of abominations and filthiness of her fornication.*' . . . . . .

But has not Rome indeed a cup filled with intoxications and bewitchments, of which many a poor wavering Protestant has drank, and been led captive by her at her will? Yes, the Romish harlot understands her calling well. . . . . For the refined and intellectual, she has cathedrals which have been called 'epics in stone;' the most exquisite paintings, the most entrancing music, gorgeous ceremonies, vast pretensions, and last, but not least, the bewildering charm of antiquity. While for those of 'the baser sort' she has lying wonders, periodical miracles, winking virgins, relics and scapulars. All these are ingredients in her intoxicating wine; all these help to fill up the golden cup of the filthiness of her fornication. Nor is this all, there is something more in the harlot's cup; there is *a license for sin and an opiate for conscience*. Ah, this is the grand ingredient after all; this it is that gives Popery its strong hold upon the heart of fallen man. . . . .

"No wonder she has made the nations drunk! . . . . . .

"But, further, it is said: '*Upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*' The first epithet '*Mystery*' was, we are credibly informed, once inscribed upon the Papal tiara, and removed by Pope Julius III.; but it is the latter part of the inscription that most distinctly indicates Rome. 'The Mother of Harlots and abominations of the earth!' This Rome emphatically has been, not only spiritually, but literally. The celibate vows of her priesthood and religious orders have made her so; the abominable confessional has made her so; her monastic system has made her so. 'Forbidding to marry,' she has naturally become 'the mother of harlots.' . . . .

"There is one other feature in Babylon's portrait, and it is the most terrible of all. '*I saw*,' says St. John, '*the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*' Mark! the woman was drunken —*drunken with blood—drunken with the blood of the saints!* Ah, this is Rome indeed. What land has she not deluged with the blood of martyrs? Who has not shuddered at the history of the crusades against the Albigenses; the persecution in England during the reign of 'bloody' Mary; the massacre of St. Bartholomew; the wholesale butchery and murder of the Duke of Alva, in the Netherlands; the Irish rebellion of 1641; and the murderous dragonades of Louis XIV? What a frighful history is that of the Inquisition! The 'Holy Office,' as they audaciously named it; but of which it may well be asked: 'Where in all languages of all the world, with all their power to blacken and to curse, shall we find an epithet sufficiently dark and sufficiently damning, to be the *proper designation* of that most infamous tribunal.'

"In the space of *forty years*, dating

from 1540, it is said that *nine hundred thousand Protestants* were slain for their religious opinions in the various countries of Europe, among whom were 235 barons, 148 earls, and 39 princes. Vergerius affirms that in *thirty years* the Inquisition alone destroyed *a hundred and fifty thousand*. But not to inflict upon the reader the whole of the hideous catalogue, suffice it to say, that it has been fairly calculated that during the 1200 years of her existence, not less than *Fifty Millions* have been put to death by the Church of Rome, because they dared to worship God according to the dictates of their conscience. *Fifty millions! i. e.* on an average nearly *forty thousand a year*, or better than *one hundred a day*. And that for *twelve hundred years!* Nor must we forget *how* they were destroyed. Not all slain in battle; not all simply executed or hanged. No; *a large proportion* burnt to death, left to pine, starve, go mad, and die in loathsome dungeons, or subjected to the most lingering death and the most exquisite tortures that an infernal ingenuity could devise.

"III. But our interpretation does not rest solely on this mass of internal evidence, strong and conclusive as it is, there is, as I have said, *infallible evidence* —the only infallible evidence in the world *the evidence of the word of God*, to prove that the Babylon of the Apocalyse is and must be *Rome*. For, while in the vision itself, St. John beheld the 'woman sitting upon a scarlet-colored beast having *seven heads*,' in the key to the vision contained in the latter part of the chapter, we are told, 'the *seven heads* are *seven mountains*, (or rather *hills*,) on which the woman sitteth.' (Verse 9.)

"Now it is notorious that Rome is built upon *seven hills*; the names of which are, the Palatine, the Quirinal, the Aventine, the Cælian, the Viminal, the Esquiline, and the Janicular: and we find in poets, historians, and orators, innumerable allusions to Rome as the 'seven hilled city.'

"And further, as if to prevent all possibility of mistake, it is expressly added, 'And the woman which thou sawest *is that great* CITY, *which reigneth over the kings of the earth*.' (Verse 18.) Mark, it is the present tense that is used —'that great city which *reigneth*.' It was a city which was dominant *at the time St. John wrote;* and we know very well—it is a fact not to be denied—that the only city then existing, that could be said to 'reign over the kings and nations of the earth,' was *the city of Rome*. Upon this passage I take my stand. I do not see how the conclusion can fairly be avoided; nor do I see how any other interpretation can be adopted, without its inevitably tending to lessen that 'heart-hatred' of Popery which the faithful disciples of Christ have in past ages entertained, and which it is more estential then ever that they should continue to entertain.

"Well says the learned Dr. Jackson, 'He who will not acknowledge the Papacy to be the kingdom of Antichrist, (and Rome the Babylon of the Apocalypse,) hath great reason to suspect in his heart that if he had lived with our Savior, he would scarce have taken him for the Messiah.'* For, if this book of Revelation be indeed part and parcel of the Word of God, and words have any meaning, 'the *vision* is certain and the *interpretation* thereof sure.'

"Well, and how is Babylon, *i. e.* Rome, to be distroyed? Christ has reserved to himself the glory of Babylon's distruction. I believe that she can be destroyed by nothing less than the *immediate interposition of God*. . . . . 'When we reflect on the tremendous assaults which she has survived, *we find it difficult to conceive in what way she is to perish*.' Nevertheless *Babylon is fore-doomed of God*. All the blood she has shed—all the iniquity she has wrought—all the blasphemies she has proclaimed, are recorded against her in God's book of judgment. She never gave a pang to the weakest and meanest of His saints, but

* "On the Creed," B. iii.

the Lord Jesus Christ felt it; she never caused a groan to be uttered in the lowest dungeon of the Inquisition, but the Lord Jesus Christ heard it; she never inflicted a single torture or shed one drop of blood, but the Lord Jesus Christ stood by and saw it; and *the day is coming when he will reckon with her for all!* Lay aside, O man of genius, learning and eloquence, the feeble and unsteady light of human reason and conjecture, and taking in thy hand the divine lamp of prophecy which has borrowed its splendors from the throne of God, descend with me into the deepest caverns and most cheerless recesses of Romish superstition and cruelty, unlock the most impenetrable of the dungeons of the Inquisition;—and ascending thence as from the chambers of death and the region of Pandemonium, take thy stand successively on each of the seven hills of the city which has blasphemously arrogated to herself the title of 'Eternal,' and mark well the deepening gloom above, and the distant glare of the lightning, and the moan of the rising wind,—the harbingers of that hurricane of wrath which shall overwhelm Babylon with irretrievable destruction.

"Hear ye the word of the Lord—hearken to the doom of Babylon:—'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, *Babylon the Great is fallen, is fallen,* and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her words; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow. *Therefore shall her plagues come in one day, death and mourning, famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.* . . . And a mighty angel took up a stone like a great millstone, and cast it into the sea saying, *Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.* . . . . And in her was found the blood of prophets and of saints, and of all that were slain upon the earth. . . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God has avenged you on her.' (Rev. xviii. 1–8, 21, 24, 20.)

FOREIGN FIELD.

SAINT DOMINGO.

LETTER FROM REV. MR. WARING.

Letters received—the missionary much to do—helpers from various stations visiting him—Mahommedans disgusted with Romish rites, which are held forth to them as the Gospel—St. Marc's house of worship given up—fete of the Holy-Week—degrading exercises—guns, drums, etc.—Judas parading through the streets—his wife—shouting, yelling, etc., etc.—police exhausted—an earthquake—the people frightened—the priests use the occasion to get money from the alarmed—all the people now do not believe them able to do what they profess to be able to do.

"Cape Hatien, May 1st, 1860.

"Rev. E. R. Fairchild, D. D.,

"New-York.

"Dear Sir:—I would not write at this time were it not to give you some facts

which I hope may interest you and the friends of this mission, some of them will show you what a degraded and degrading thing Roman Catholicism is when away from the restraints of Protestanism and Protestants. Let me say first, however, that I received and answered *fully*, as I hope, your letter to me, dated the 25th of January of this year. The letters I sent you, you will please return to me; especially the 'Consular letter,' the copy you may keep; you will see that it is drawn in accordance with the laws of the United States

. . . "The services here are regular, and that of *Sunday evening* is still well attended, and very profitable; I have a vast deal to do; I am called in different directions, but especially to Ranquitt. Indeed, I should set out immediately but for want of means.

"Brother Marcellus Benjamin has been here from Plaisance, and greatly encourages me as to that place. He will soon be here again if God will. He appears to be very faithful.

Bro. La Crosse has just left me, after a visit of two days, with another young man, a member of the church at Dondon. They bring me the best of accounts from that now important station. Before coming down, however, Mr. La Crosse by my request had visited Marmalade and Grande Riviere, and preached at both places.

"Bro. Fouquet writes me most encouragingly from Raphael. Indeed, I am encouraged from all quarters to hope for great blessings.

"Some African *Mohammedans* of this city are greatly disgusted with Popish superstition in Hayti, and I hope for their conversion, as they now come to me to know the *truth* as it is in Jesus. I must say to you that much is now pretended in this country to be the *Gospel* which is nothing but the rankest impiety and irreligion. One or two of the members at St. Marc seem to have wandered from duty, but I hope they may be reclaimed. They have had also, at that place, to give up their house of worship to the proprietor, and I fear they will have none until I can go there and aid them some in regard to it.

"It is said that the President is coming to this part of the Island. The Small Pox is very prevalent in this city at this moment. I trust you have sent me the Hymn-books I asked you for, and of which I have so much and pressing need.

"The two last numbers of your so much desired Gazette have failed to reach me. But I must now occupy myself with the things in hand, at *this time* at least.

"I told you that we were not long since in the midst of .

HOLY WEEK.

"The theory of this *fete* is that on THURSDAY, at 12 o'clock, of that famous week, *God dies;* from that moment no bells are rung, no drums are beaten, and no noise allowed to be made in any of the streets, or in houses, or anywhere. The '*faithful*' put on sack-cloth, and go mourning, and eat no grease, or other strong food, and as much silence as possible is observed. The Custom House, and all public offices, and all stores and shops and places of business are closed, and *bad smells* excited from every open space by burning substances of the most intolerable nature, to frighten away, as it is said, the devil and heretics, and the like. Friday is the *great day* of the Fete, and filled with pompous ceremonies at the church, and splendid processions through the streets, while lights innumerable are kept burning, night and day, at the church, with constant singing, night and day, and as *loud as possible*, notwithstanding the general silence observed everywhere else. All this, ends, however, at 10 o'clock on Saturday.

"As soon as the *great bell* is heard from the church, there is commenced an uproar of guns, drums, tin-pans, kettles, house-side, fence-side, and of almost every thing else capable of emitting

a deafening sound. In the time, from Thursday to Friday, and until Saturday, exactly at 10 o'clock, '*Judas*' (in multiplied effigies) is paraded through all the streets of the city. These effigies are of horrid forms and aspect, and of hideous countenance, fastened in a an upright position on horse-back, with chains on its legs and a spear through its body, and a gag in its mouth.

"Behind the horse on which he sits, follows his *wife*, a living woman on an ass, driving the horse with the effigy on its back before her; a gentle beast being chosen to carry the image that she may do this the more easily. The woman or *wife* is in her turn also followed by a little boy, the reputed son of 'Judas' which she is supposed to have borne him; a *living child* also, and likewise mounted on a young ass.

"Early on Saturday all those images are hanged on gibets in open spaces; and one principal one, on 'La Place,' is to be executed—that is, *shot to pieces*, at the signal from the great bell already mentioned. At that moment the shouting of men, the screaming of women, the screeching of urchins, the barking of dogs, etc., etc., are so outrageous as to send in wild affright horses, cows, mules, asses, pigs etc., into the depths of the remote forests, where many of them are not found for several days afterwards, so much are they disgusted.

"In the meantime, however, I am most happy to say that *many persons, this year, did not pay the least attention to this Fete, but followed their usual occupations* as much as they dared to do, that is, without exposing themselves to public rage.

"Now these are some of the things which the Romish church imposes upon Hayti for *religion*. I might say a great deal more of this 'Fete,' but perhaps I have said enough, however, to add that the *police* were nearly worn out by all this 'holiness.' They were so exhausted that when the pagent terminated at 10 o'cl'k on Saturday, their officers dismissed them to repose themselves till Monday morning; the soldiers of the regular Guarde Service, doing duty in their stead.

"The next day, Sunday, the 8th of April, the shock of a violent

EARTHQUAKE

Was felt at five o'clock in the morning, which sent nearly all the population naked from their beds into the streets; occasioning the wildest dismay, horror and confusion. But from that time until ten o'clock at night, the earth was still. But again at ten o'clock the same night, another and a far more violent shock occurred which nearly shook down the city. Many houses were damaged, and some overthrown. At some places it is said the destruction is complete.

"From ten o'clock on Sunday night, the earth kept in almost perpetual motion for eight or ten days. The people, greatly frightened, kept night and day under tents in open spaces, and on the sea-side, singing to the saints and angels, and particularly to the 'virgin,' and invoking them to save them. None dared to enter his house night or day for fear of death.

"My house had its walls split to some extent, but I did by no means quit it; I slept in its upper story as peacefully as an infant in the arms of its mother. I only tried to turn the occasion to profit by religious conversation with many, and by delivering a discourse on the subject in my little chapel, which was well attended.

"One effect of this earthquake has been, to send an increased number of persons to me for *Bibles* and religious intelligence. I should have said also, that all business, markets, and public service, were utterly at an end during this earthquake, which is not entirely over even yet. The earth still moves very sensibly from time to time; multitudes are still 'camping out' at night for fear.

"The Romish priests of this city made many processions of pompous but most

ridiculous nature through and around the city, to *stop the earthquake*. Entering at many houses with candles, bells, virgin's images, and charms and spells, and incantations and invocations of saints, to keep the aforesaid houses in their places, as the people were willing *to pay him for*. He made much money, but none trusted to his pretended power. *They kept under their tents still.*"

SWEDEN.

LETTER OF REV. C. O. ROSENIUS.

Acknowledgement of remittances received—Rev. Mr. Scott's letter noticed—Magazine received—Missionary tours made—Revival still in progress—Eighty laymen authorized to labor—Many others labor gratuitously and to great advantage—The six banished women, through Romish influence, refused to petition the King—The remonstrance and petition of the American and Foreign Christian Union, duly delivered to the King—Liberal sentiments gaining ground—Attention of the Diet called to the subject of religious liberty, &c.—Mr. Ahnfelt—his journeys, reception, &c., &c., in Sweden, Norway, Denmark.

"STOCKHOLM, April 13th, 1860.

"REV. DR. E. R. FAIRCHILD.

"DEAR SIR:—By your letter of the 18th February, I see with joy that you still wish to hear from me, and it is therefore with much pleasure that I continue the correspondence.

"First, I heartily thank you for the remittance which you had again made in support of my mission, the receipt of which, through our friend, the Rev. Geo. Scott, of Liverpool, England, I have acknowledged, by a receipt which I sent to him a fortnight ago.

"As I am persuaded that our friend, Mr. Scott, who is well acquainted with the *Swedish relations*, and particularly with my circumstances, has given you the most true and impartial details, I will say no more about these. May God bless all you undertake in the service of his kingdom.

"Your Monthly Review, which I now receive more regularly, shows me that your field is very extensive and that your work is directed especially against the corruptions of the Romish Church, which you are seeking to save or to reform, and in the true spirit of charity as expressed in your motto, 'the love of Christ constraineth us.'

"Since the departure of the Rev. Mr. Scott from our country, I have only made *two* missionary excursions. The rest of the time I have been occupied in Stockholm. During these two journeys, of which the first (lasting ten days) was directed to the west of the Capitol, and the other (lasting six days) to the South, I saw the most encouraging proofs of the revivals which are taking place in our country. Crowds of people were assembled to hear the Word of God, and I had so hard a work with publicly preaching it, and privately speaking to souls, concerned for their salvation, that I considered it as a wonder that my health was not injured. This is a grace of God, which I must praise and admire even here in Stockholm. But all is the work of the Lord. He does all things.

"The religious movement is continually increasing, if it even has in some places decreased and grown fainter, we have to thank God that the fire has kindled up so much the more in other places. During the last six months this has been the case in the provinces situated at the west, and also at certain points of the middle of Sweden.

"Of the extent of the religious movement and the activity displayed here, you may judge when I state that in our country, with a population only amounting to three millions, *eighty laymen* have an authorized call to work for the proclaiming of the Gospel, the spread of Bibles and Tracts. Fifty of these are colporteurs in the service of the '*Evangelical Fatherland Institution*,' and thirty in that of the *Baptist Church*. Besides these there are many who work in the same way, on their own impulse, and the call of neighbors, their sphere of activity being more limited to the villages and parishes surrounding their homes. Those who work in a more free and indepen-

dent way, together with awakened, true and faithful clergymen, outnumber the so-called colporteurs. This can give you an idea of the religious movement in our country.

"As to the six women banished on account of their joining the Roman Catholic Church, we know no more than that they would have been permitted to remain in the country if they had asked it of the grace of the king. But when they were *urged to do so they decidedly refused* to make such an address, being influenced, of course, by the Roman Catholic leaders, whose main design or only wish was to stir up the minds of the people against and to find fault with our laws and institutions, by means of this sentence of banishment so contrary to the more free minded spirit of the times.

"I have seen the American Ministers to-day. Your petition reached the King's hand. It was delivered to him by the Baron Manderstein. The Minister did not judge it sufficient merely to relate this to me, but he also read to me from his documents, not only his own writing, in which he recommended to the Baron M. the petition as coming from respectable men of different denominations in the Protestant Church, but also the letter which he had received from the Baron on the subject. This answer was in substance that though the King and the Government entertained the same high and free or liberal principles as were expressed in the petition, and were striving to introduce and carry out such principles in the administration of justice, nevtheless, the still existing laws did hinder it, when the case was to be treated according to the laws, and the banished women were not willing to seek the King's grace. But the King hoped at the next Diet to succeed in having adopted laws of a more liberal and free spirit. At the Diet now in session, our King has indeed presented to the States a proposition with the above mentioned tendency, but the success thereof is not yet decided.—Though there are still many hindrances to the wished for reform of our legislation, there are also many signs which show that such a reformation is at hand. Sooner or later we will have religious liberty, even here.

"The activity of brother Ahnfelt is going on almost as before, except perhaps with the difference that in places where they have fears for separatistical views, they are not so willing as before to receive him. But as a great part of the awakened and the Christians in our country, have more liberal views, he has always a good number of auditors.—Owing to this he can continue to travel and work as before. Besides the annual meetings of Tract Societies in the south of Sweden which he visited immediately after the departure of our friend, the Rev. Mr. Scott, speaking and preaching in the name of the Lord, he afterwards made shorter or longer journeys, of which he speaks in a newly arrived letter, as follows:

"'First I directed my way to Denmark, where I have still a little mission to take care of, and afterwards along the eastern coast of my native land, where many stations were visited, till I came to Stockholm, the second time that summer. Having visited Gefle, I returned to the south, passing through Gottenburg on the western coast, Westergottsland and Smaland, to my home in Carlshourn. After a fortnight's rest, I again made an excursion for *six weeks* to Siania, Denmark, and the south-western parts of Smaland. I am now here again in my house, but intend in some days to make a longer tour to the North, and later in the summer, if it be God's will, to Norway, to which country I have had my pressing calls. Everywhere on my journeys, I have witnessed an increasing desire of hearing the Word of God.'

"As much as it be possible in a short letter, I have now tried to give you a view of the state of things among us. If it be God's will, I intend to write to you again after a couple of months. May God bless you.

"Most truly yours,

"C. O. ROSENIUS."

BELGIUM.

LETTER OF REV. L. ANET.

Funds received—difficulty anticipated from diversion of attention to other fields on the part of friends in England and elsewhere—Magazine not received.

"BRUSSELS, March 2, 1860.

"Rev. Dr. E. R. FAIRCHILD.

"SIR, AND HONORED BROTHER IN CHRIST:—I have duly received your favor of the 29th ult., containing a draft from your estimable Society. I send you herein enclosed a receipt for your treasurer.

"Our Committee charges me to entreat you to have the kindness to be our interpreter with your honorable committee, to express to them our sincere gratitude. We are very happy to hear that it is your intention to send us additional aid, for at present our position is a very embarrassing one, and I greatly fear that we may have serious difficulty to get along through the coming year.

"Our friends in Great Britain are much concerned about Italy; and we are making vigorous efforts to evangelize it, by spreading the truth in that country; and certainly they are right. But it is very evident that the wants of India, of Africa, of Ireland, and now also of Italy, must absorb a part of the resources which sustain the work of evangelization in countries where the French language is spoken. Yet the Lord is rich! The gold and the silver belong to him, as well as the means of grace: He will provide for the necessities of his church.

"I informed you recently that we had not received any number of your Magazine—not even a single number, and yet we would be much gratified to receive it regularly. Have the kindness, dear sir, to ascertain for yourself whether it is mailed and forwarded to us: and whether the direction is correctly made. Do you receive our *Christian Belge?*

"I beg you, dear brother, to accept the respectful and Christian salutations of your devoted servant in Christ,

"LEONARD ANET."

The AMERICAN AND FOREIGN CHRISTIAN UNION, is deposited regularly every month in the Post Office of this city, addressed to the office of the Evangelical Society of Belgium, at Brussels, and the postage on it prepaid; so it has been deposited by us for years. By what means it has been kept from its destination we know not. Whether it has been destroyed by unfaithful officials in *our* country, or in some *transatlantic Post Office*, we do not presume to say. But it is quite certain there has been wrong doing somewhere in respect to it. We beg our friends in Brussels, if this shall reach them, to make careful inquiry at the Post Office in that city for the missing periodical. We will endeavor to have it duly forwarded from New-York.

From a few points besides Brussels, we have found difficulty in getting our Magazine through the mail as directed, and especially in Papal countries. But we will hope to overcome it by diligence and persevering application to the proper authorities.

The "*Christian Belge*" is received by us, though not regularly, and we shall be happy to have it continued.

EVANGELICAL CHURCH OF LYONS,—FRANCE.

LETTER OF REV. C. A. CORDES.

The committee in debt—but not discouraged—the work prosperous—the enemy rages—missionaries fully occupied—new field opened—public mind now active—now is the time for hopeful effort.

"LYONS, March 21, 1860.

"Rev. Dr. FAIRCHILD.

"DEAR SIR:—Esteeming our last half yearly circular in your hands, the Committee have not, at the present moment, much new information to communicate; yet they charge me to submit to your Board a few remarks on the subject of our situation with respect to our resources.

"Last year's accounts have closed less heavily than those of the preceding year,—our deficiency being reduced to about 5000f.,—not through a diminution in the work in which we are engaged, nor in the number of laborers employed—this would be more distressing than any debt; but to the mercy of God disposing a number of friends generously to aid for this purpose, and relieve us, in part at least, from the heavy burden by which our movements were cramped; and we cannot be sufficiently thankful for their helping hands' good gift.

"But time is fast rolling on. Three months of the new year are already approaching their term, and—shall we say, we *regret?* no, we *rejoice* in the fact of our wants being evidently increasing. *We feel we need more laborers!* The number of persons and families visited for evangelization is growing almost daily. One family gained, opens the way to several others. We have at this moment a group of *fourteen or fifteen adult persons roused to serious inquiries*, through the awakening of ONE FEMALE,—gaining first her husband, then a niece, next a sister, and in this succession forward unto the number above stated,—and likely to extend farther still, for they are disposed in different family-circles, partly in town and partly in villages at a distance of several leagues.

"In one of these, the noise and bustle have become such as to have roused the curate to great rage, both in his converse and in the pulpit; but he is thereby unwittingly stirring the fire he desires to extinguish. Some of his hearers are courageous enough to come to Lyons to listen at chapel and judge for themselves. Surely an evangelist is wanted for that village, and, at the same time, for other villages, where similar overtures happily exist. From one of them we have just received an application for a Christian teacher.

"But our agents are all in full activity for urgent service, both in town and country, independent of these new openings. We count by many hundreds the calls regularly requiring personal visits, sometimes *long* visits in which the party on whom we are calling are detaining us, because desirous that their immediate friends and neighbors within call should profit by the visit, and listen to Christian instruction and prayer. Thus we have, at times, a pretty numerous circle of attentive hearers around us.

"The anti-evangelical warfare continues actively and very extensively, and there is a class of Catholics—the deeply benighted superstitious, who blindly believe all their leaders teach and affirm,—on whom the libels profusely circulated against us take effect by confirming and strengthening them in their errors. But there is another class,—the wavering and inquiring,—whom the preposterous calumnies put forth against the Bible and Bible Christians rouse to greater attention, and this class—very numerous at present—forms, as it were, a new field for evangelization, and which we are desirous of cultivating whilst time and opportunity serve.

"The public mind generally is given to activity and research in the present day; the unquestionable evidence of facts unveiled by public discussion, is leading to inquiries respecting the religious question, forced on the world by 'the powers that be' themselves, and opening a way for the introduction of the truth. In many cases it is made apparent that men are ripening for shaking off the dust of error and superstition, beneath which their faith has been lying buried for centuries, so that the great question for Christians appears to be: What can we do to respond to the call loudly sounding forth to us from the signs of the times?

"If our humble efforts have been blest in days when the public mind was comparatively closed against serious inquiries, might not much more success be looked for, under the breathing of prayer for the blessed Spirit, if some additions were made to the handful of men hitherto em-

ployed in the field, now more and more ripening for the harvest?

"May it be given to us all to ponder the important question, and respond to it according to our ability before the Lord of the harvest.

"Believe me to remain, dear sir, yours in the Lord, very respectfully and affectionately,

"C. A. CORDES."

"A zealous colporteur writes, that in spite of the strife of a bitter winter storm, he has been pursuing his labors day after day; and he mentions amongst other instances of success, a New Testament so eagerly desired by a poor family that he was visiting, that in lieu of money, *which they had not*, they paid for it by *a portion of their bread!* What an edifying commentary on Deut. viii. 3."

ITALY.

LETTER OF REV. JOHN R. M'DOUGALL.

Evangelical movements in the North of Italy—the Vaudois Church—also in Sardinia, and on a small scale in Rome, Naples, etc. In Central Italy Bibles are distributed—ten thousand copies—two hundred and fifty members of evangelical churches—Bible depot at Florence—Protestant school—Native church at Piazza—five hundred worshipers—need of great caution—government liberal but careful—church at Piazza—liberal principles advancing—evangelical teachers gradually needed, etc.—hundreds asking for instruction—Plymouth brethren—prejudices, etc.—but Waldensians coming into more favor, etc.

"FLORENCE, January 21st, 1860.

"You are aware that an evangelical movement has been going on in Tuscany for the last ten years. The Vaudois church in the North, since it obtained its liberty in 1848, has displayed a vigorous missionary spirit throughout Sardinia. In Rome and Naples, and other towns to the South, Christian reunions are known to take place on a small scale and in the most wary manner. The movement in Central Italy, which began about the time and very much in connection with the Madiai persecution, while extending all over Tuscany, Romagna and Modena, has been principally confined to Florence and its neighborhood. The most valuable statistics of last winter, while yet Bibles were brought to Florence in ones and twos, and the converts met in upper chambers and out of the way houses, show that ten thousand Bibles were in circulation, and that there were two hundred and fifty members of the evangelical church, scattered over the various private assemblies, who partook of the Lord's Supper. They were well aware that a great deal of mere literary and anti-papal reading of the scriptures was going on, but the latter statistics shows that a true work of God had begun in the hearts of the people.

"Since the present government entered into office, on the departure of the Grand Duke in April last, the petty and persecuting restrictions upon the Protestant faith, and Protestant efforts have been gradually removed. There is now no Priest at the Custom House, and we have not been slow in taking advantage of this liberty; for already a large depot has been established by the London Bible Society, at the house of one of the oldest converts, and boxes of Bibles in Italian, and other languages, are daily crossing the frontier without let or hindrance.

"About a dozen colporteurs are perambulating the country, selling the scriptures at all prices, and in various editions. A Protestant Italian School, the first thing of the kind which has existed here for centuries, has been set up and prospers. A similar Institution for girls is at this moment projected.

"As an immense number of English, American, and French religious works have been for years past translated by Societies, in London, Turin, Geneva, etc., and as these also are permitted to enter the country, we propose immediately to establish a central depot for all these books and pamphlets, as well as for *Italian* evangelical works, hitherto prohibited, so as to supply colporteurs, and distributors throughout Central Italy.

"The native church has been permitted

by the government to meet in a large hall in Piazza Barbano, capable of containing five hundred people, which is usually crowded at every meeting. The Waldensian minister, ejected under the late government, has returned and, for the present, worships with his large flock in the Scotch church

"While these endeavors, to those who are acquainted with the former state of affairs, seem truly wonderful, they constitute but a small part of what we have in our hearts to do on behalf of down-trodden Italy, but we have an abundant sympathy for the government in their present difficult position. They beg us to be discreet and quiet and promise us in due time every liberty. Their utmost efforts are exerted at this moment to preserve public tranquility at every cost, and, lest their urgent remonstrances should pass unheeded, they have given us, with all their well known dispositions in favor of liberty of conscience, several plain evidences that indiscretion will be followed by the severest penalty. A Mr. Qualtieri, who holds a separate reunion, has been prohibited from preaching because he had attacked too strongly the religion of the state, whose priests are watching all that passes, and are besieging the government with ceaseless importunity and with calumnious reports.

"The Piazza Barbano church was shut up for a fortnight, and has been re-opened under condition that the meetings shall be most quietly conducted. The Waldensian minister, though unfettered in his work has a government clerk at every meeting. Many other evangelists anxious to address their countrymen in their own plain way, have therefore been restrained from so doing for the present, as the Prefect has informed us that he has all the government authority in his hands, and is perfectly prepared on the least fermentation or indiscretion to shut up every evangelical service in Tuscany, (as has been done lately at Pisa,) and so put his veto on Bible circulation, and every other evangelical enterprise.

"In such circumstances, with such noble and liberal men in power, all working out the ends we desire to see, it were the hight of folly to take the field as our friends at home would wish. That the old regime will be re-establish here, every day's occurrences show to be impossible. Even though some member of the late reigning family were brought back, we feel certain that a large measure of religious toleration must be granted.

"In this all are agreed. . . . . The Vaudois church, free now to plant its standard and to preach the Gospel of Christ throughout Sardinia and Lombardy is yet unable to respond to the crying wants of the people for scriptural teachings. No Italian minister can be got for Milan, although the Waldenses are casting about everywhere for an earnest and able laborer. But we are full of a well grounded hope that Tuscany is to remain open to the Bible and the Gospel it contains.

"Within the last four months a remarkable running together of men has taken place in Pisa and Leghorn to hear the word and to pray together. These places have hitherto been very dead, and nobody can account for the revival, with its accompanying eagerness and earnestness. Their first request was that somebody might be sent to teach them how to pray, as none of them knew how. We have besought the Vaudois Table to break some of their internal regulations to overtake these necessitous cases; but their hands are so full, the harvest so great and the laborers so few that, anxious though they are to stretch a point, they can do nothing for the next six months.

"Last week the Pisa hall was shut up by the archbishop there, Pisa being a town of priests, a little Rome, the Tuscan stronghold of the Papacy. But the converts meet, and are permitted to do so in private houses, and doubtless in this, as in every other case, persecution

will be overruled to increase the number of inquirers, and intensify the earnestness of Bible readers.

"Before this news has reached America, doubtless many other petty vexations will have occurred, and I trust also many other awakenings of people, and establishments of Bible reading meetings will have taken place at Pontedera, Sienna, Bologna, Arezzo, etc., where there are a few disciples ready to take action. . . . . "Once the tide has turned, once bona fide liberty is guaranteed, so that no unpleasant consequences follow upon the declaration of Protestant sentiments, I can assure you that there are hundreds of people in all ranks who will come forward and join the Protestant church who are now restrained by the bigotry of near relatives, by an ignorant, fearful or Nicodemus spirit, or by the uncertainty of gaining a livelihood. To many of these Mr. Concowide, a Vaudois Clergyman, privately ministers, and two or three of them even venture to come veiled occasionally to his place of worship.

"During the last ten years, only two pious and devoted English ladies have been able to weather the storm of persecution, which has raged against the humble native church in Florence, (ministers, officiating laymen, and Italians of standing and ability have one and all been banished.) To our great regret these ladies were Plymouthians. Had they belonged to any of our evangelical churches at home, they would have instilled principles of order, as well as of Christian truth, into the minds of the converts. Unfortunately they have but fomented the natural dislike of Italians escaped from the tyranny of Priestcraft, to ministers and forms and order of every kind. This constitutes one of our difficulties. . . . . .

"So long as oppression lasted, there was no way of avoiding disorder in the management of the affairs and ordinances of the church. When liberty came, we looked for views on the part of the Barbano church accordant with common sense as well as Scriptures. But though converts have outgrown their teachers in knowledge, and are gradually advancing towards order, they disgusted the government by their want of a head, or managing body, or responsible party of some kind. The Government was ready to have accorded them many privileges, as well as every right. This Barbano church, which contains the largest congregation here is now in a middle State, decided upon having a ministry, yet insisting upon a certain disorderliness of internal arrangement. They have on the one hand, Mr. Concowide, the Waldensian, whose form resembles the Independent and Presbyterian. On the other hand, and in the other extreme from the Waldensian, they have Mr. Qualtieri, determined with a very small band of retainers to have no form, no order, no ministry, no church.

"Experience teaches the most foolish as well as the wisest, and doubtless Mr. Qualtieri, Count Guicciardini and their friends will come speedily in God's good Providence to see that there is a golden mean between the Papacy and a lawless democracy. As they have never been allowd to see such a middle path, one must sympathize with their ignorant groping. Now the Barbano people are between these two parties. They wish a minister, but have had groundless objections against the Vaudois circulated among them. . . . . Yet I feel sure they will in the end have a Vaudois evangelist.

. . . . "Dr. Stewart, my brother minister at Leghorn, has been fifteen years here, and has been the chief means of establishing the various societies which exist in England, Scotland and Ireland, for succoring evangelical efforts of every kind in Italy. Hitherto the work has been carried forward unknown to the world. Some day I trust that all the interesting details will be given to the public. . . . . .

"The Free Church of Scotland with which I am more intimately connected,

has about a dozen ministers stationed on the continent. While these ministers have congregational services for residents and travellers, the principal aim they have in view is to forward, by every means in their power, the work of God among the natives of the different countries in which they live. There is a Presbytery of the North of Italy, embracing our brethren at Nice, Genoa, Leghorn, Florence, Malta, Gibraltar, Pau, and Cannes. Of course our work is very scattered and very different.

. . . . "Please excuse this hasty letter, as there are so many demands upon our time at this particular crisis. We are working night and day, as if the door of noble opportunity, so recently and unexpectedly opened, were to be shut and bolted in a short time, although we earnestly hope and pray that we may be but entering on a long period of successful Christian effort in this hitherto dark land. "I remain,

"Yours very sincerely,

"JOHN R. McDOUGALL."

HOME FIELD.

REPORT OF A MISSIONARY IN AN EASTERN CITY.

The missionary encouraged—unusual access to the Romanists—meets more than three hundred on Sunday—they are won by kindness—books desired—yet few can read—children taught and they instruct the parents.

"This month I have had the privilege of sowing the seed of the word of life more abundantly than ever I had since I commenced my mission here. The Romanists seem to have cast off the restraint that used to bind them, and receive tracts and copies of the Scriptures freely, and come to hear the word preached, apparently anxious to learn the truth as it is in Jesus Christ.

"Besides my domiciliary visits on week days, I have access to *over three hundred* on Sabbaths, to whom I *give tracts and Bibles*. I also preach the Gospel to as many as will hear me. For the last three Sabbaths they have crowded the chapel which we have for worship, and listened to preaching attentively. My soul has rejoiced while engaged in the work of trying to enlighten their dark minds, for in general they are *very ignorant, bigoted, and superstitious;* yet withal they are warm hearted and loving to those who speak to them kindly about their soul's salvation. The greater part of them have hardly ever had a kind word spoken to them upon that subject, until approached by the missionary. The Romish system browbeats them and keeps them in ignorance. They begin to see the difference now, and can appreciate it too.

"I have lately got a few copies of a work called '*Conversations between Dominie and Patrick*,' which I have distributed among the Romanists. I believe they will do the people good in enlightening their minds. Those who have received them like them well, and others are asking for them; but there are a great many who *cannot read*, consequently have to get all the knowledge which ever they will get of the way of salvation, *orally*. These are in general most punctual in sending their children to schools, therefore, hope may be entertained that the children may become the instructors of their parents in spiritual things, for in them they place confidence. Therefore, to the young I give a great deal of my care; for I have noticed that it takes some time for the missionary to get into the confidence of those who cannot read for themselves, especially when their priests are every Sabbath inculcating the lesson to beware of us, for we are 'wolves in sheep's clothing.'

"In the month past I have distributed five hundred and ninety-two tracts, four Bibles, ten Testaments, one hundred and fifty Sunday-school papers, etc. Preached and addressed religious meetings sixteen times; made two hun-

dred and sixty domiciliary visits; read the Scriptures and offered prayer wherever those exercises would be allowed."

This same missionary further says in regard to his labors:

"In my Sabbath exercises I have had free access to nearly five hundred persons, the greater part of whom are Romanists. At the almshouse I found lately from the injunctions laid upon them, *by their priests*, that they were afraid to come to the place set apart for worship. I then adopted the plan of reading the Scriptures and exhorting in the rooms before going to the chapel; and, I am happy to say, the greater part of them listened with attention, and a goodly number followed to hear me preach, and also waited to hear the usual instructions given to the children of my Sabbath-school. Now they have broken over the barrier, and I hope they will disregard their priest's anathemas.

"Beside our regular meetings every week at the other mission station, we have meetings from house to house, to all of which the Romanists come and listen attentively. By attending these exercises their knowledge is increased, their asperity toward us softened, and the result is seen in their *sending their children to the Protestant Sabbath-schools* and *the district day-schools*, although every effort has been put forth by their priests to prevent them from doing so. In my visits to families I am generally well received, although there are some ferocious spirits among them who take delight in insulting me. These I can afford to bear with for the pleasure of doing good to others. Some Christian ladies have been kind enough to make me almoner for them to some extent, which helps in giving me access to the poor, and to do them good.

"Upon the whole, *the work of the mission here has gained, and is still gaining ground*, both in enlightening the minds of the people, and in gaining their *affection and confidence, especially among the young*."

MISSION SCHOOL, NEW-YORK.

REPORT OF MRS. THISTLE.

Addressing the Secretary, Mrs. Thistle says:

"During the past month there has no particular change taken place in our school. It continues to progress. A few have left; some to attend the public school in 44th-street, and *two* have been led off by the 'Sisters' to the Romish school in 42d-street. Those two were both very interesting girls. One of them whose sister and brothers still attend our school, I visited, and she told me that she would rather come to our school, but the 'sisters' had given her a pair of shoes, and as she was in need of them she was led to promise to go to the Romish school.

"We may see from this how anxious the Romanists are to impede our progress, especially as these 'sisters of charity' formerly offered no assistance to the needy, but compelled each to bring 'a trifle' to purchase candles for the Virgin Mary.

"I think it is most likely that this girl will return to our school after some time. I had a conversation with her mother and uncle. Both listened attentively, and said they knew what I stated was true, and they were obliged to me for calling.

"The other girl told me when leaving that she was going 'to work;' but I have since found from her sister, who attends our school regularly, that she is at the 42d-street school. There have been about *twenty new names* added to our school roll, and these of the kind that we are most anxious to obtain. Two of them formerly attended the Roman Catholic school in Barclay-street.

"I have visited the greater part of the children's parents, and in all cases met with a friendly reception, and some have expressed their gratitude for the care taken to instruct their children, and that they would send them regularly, but this I don't expect would occur unless Mr. H. or I call on the parents regularly.

"Never before have I felt so deeply the great need of missionary labor among

the Irish Romanists. It is almost impossible to form an accurate idea of the amount of crime and degeneracy that exists among many of them. The heart would be incapable of feeling that would not sympathize with the children of these parents, as they come up and relate their tale of suffering and misery. I find that both the moderate and *immoderate* use of *ardent spirits prevails to an alarming extent*, and from this crying sin springs most of the crime and suffering which we in this field are daily pained to witness. Truly, 'the way of the transgressor is hard.'

"I trust that many of them may be led to see the evil of their ways and to seek the Lord, who has said,—

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

REPORT OF REV. MR. L'HEREUX, OF BRANDON, VT.

Labors among the French Romanists encouraging—Romish force within the field—opposition by Bishop and Priests—conversion of thirty souls to Christianity—two hundred Romanists convinced of the errors of the Romish Church—Bibles and Tracts distributed, &c., &c.

In his report, Mr. L'hereux says:

"There is an increasing interest manifested from year to year in our enterprise. When I look back upon the past, I cannot but feel grateful to God that he has been pleased to effect so much through my humble agency.

"In my field there are ten Romish churches, *four Irish* and *six French*. Three new churches have been built within the year just closed. These churches are attended by *eight priests*, under the direction of a French Bishop, stationed at Burlington. Some of these churches are quite numerously attended. There is also in my field an Orphan Asylum, having in attendance several Sisters of Charity.

"I hardly know how to give a just description of the state of those for whose good I labor, but still I will say that in the course of this year, I have been encouraged; not that great things have been accomplished, for in the circumstances, such results could hardly be expected; but the Lord has set before me 'an open door,' and some opportunity to work for his name.

"I have visited several towns and villages in this part of Vermont, but I cannot describe to you the opposition and hatred which I have some times to encounter. Yet I do not despair; my trust is in the Lord. In my field of labor, (the central part of Vermont,) the Roman Catholics are generally FRENCH; some are Irish, and a few are Americans. Of these I have visited several hundreds of families, many of whom received me kindly. Of these I entertain good hope, for they seem to possess a spirit of inquiry and are always free to listen to and to converse with me on the subject of true religion.

"But I must not omit to say that by some of the families visited, I have been much persecuted; because they prefer to stay in the Church of Rome rather than to follow the Lord Jesus Christ.

"By the divine blessing I have been enabled to lead *thirty* souls to Christ, *two of whom* have united with the Congregational Church, of Brandon. Some among them are quite young, and some who are older feel anxious to be united with the Church, but when they look back on their past lives, they feel that they are not worthy to be united now with the people of God. Thus they stand in fear. But I hope they may be delivered from this bondage. By the good hand of God upon us, about two hundred Romanists this year have been led to see the errors of the Church of Rome.

"By the authority of the Bishop of Burlington, all the Priests of his Diocese have renewed their efforts against me. It is now forbidden to all the Roman Catholics of the Parishes to have anything to do with me. They are not even to speak with me on the subject of religion.

"Sometimes when I look upon these discouragements, I feel burdened with anxiety. But that is not the right stand-point of view. These very discouragements

should be regarded, perhaps, as encouragements; and I do not despair. For, notwithstanding all the difficulties of the way, I have distributed *thirty* Bibles, *six* New Testaments, and *two thousand* Tracts among the people, and I think they will be read to advantage.

"I must now say that it seems to me not possible for any Missionary or Minister to induce the Romanists to attend *regularly* on *any Evangelical Churches* on the Sabbath day,—for the Sabbath day to the Romanists is a day of amusement; a day of drinking, a day of gambling, a day of dancing, a day in which they like to go to their church to see their friends, to speak to one another of their dress, of their work, or to exchange their horses, if they get any chance to exchange.

"*Now what shall we do?* We must first visit them, and speak, and pray with, and read the Gospel to them, if it is possible. And after many, very many conversations with them on the subject of the religion of the Gospel, we may make some impression on their minds, and lead them to Christ. When that is done, we may be sure that they will attend Church on the Sabbath day. In this way I can say most joyfully that I have induced *twenty* Romanists to attend Church regularly on Sabbath days.

"Though to establish a *Sunday School* for the Romanists' children is one of the most difficult things to accomplish in my field, still I have induced a good number of children to attend the Sunday School at Brandon, and also at Whiting, and in some other places.

"The number of persons who generally attend my meetings varies from forty to fifty. I have conversed on the subject of religion with nearly 11,300 persons, and have preached two hundred times during the year.

"I have attended several times Protestant places of worship and have endeavored to interest tne Protestants in my labors, and in the work of the American and Foreign Christian Union. I have induced *twenty* persons to sign the temperance pledge; they are those *twenty persons* that I have spoken of above, Being converted to God, includes temperance, of course."

PORTUGUESE IN NEW-BEDFORD, MASS.

LETTER OF MR. J. L. SILVA.

From four thousand to five thousand Portuguese in New Bedford—mainly engaged in the whaling business—Romanists by early education—missionary labors among them—need of books, etc., etc.

The following letter in response to a communication from Mr. Edward Vernon, the General Agent of the Society, conveys important information concerning the number and spiritual condition of the Portuguese in New-Bedford, Massachusetts. It will afford the Board much pleasure to do what they can to bring the gospel to those people. We think the letter will be read with interest, and may call forth the prayers of Christians for the people referred to, and we therefore give it a place in our columns, though not designed by the writer for the public:

NEW-BEDFORD, March 19, 1860.

"TO THE AMERCAN AND FOREIGN CHRISTIAN UNION

"DEAR FRIENDS:—Owing to the business of this place many foreigners come to us. By far the greater number of these are Portuguese, who are mostly employed on board of the whale ships which sail out of this port.

"Finding constant employment, many of them have come to the conclusion to make this town their home, and quite a number have brought their families here. The number in our vicinity and on board of our ships is estimated to be from four thousand to five thousand souls.

"As is well known, the religion of the Portuguese nation is Roman Catholic. Church and State being united, as a consequence the people, almost without ex-

ception, are Romanists before leaving their native country. Of those who come to us some have no clear and distinct views of the plan of salvation through Jesus Christ. Others bring with them strong prejudices against the Protestant religion, which were instilled into their minds from their infancy. Others manifest a sort of carelessness about religion which is painful to behold. The largest number, however, are those who are prejudiced against the Protestant religion. Thus it will be seen that it is not without difficulty that they can be approached.

"There being a Roman Catholic meeting-house in this place, some of them would occasionally go to it, but from various causes—among them the crowded state of the church, and the service being conducted always either in Latin or English—it did not suit them, or some of them, and so they did not go anywhere. Some few, however, were drawn into the Protestant meeting-houses by kind hearted friends, where they heard the glad sound of the free gospel of Christ,—were converted, and joined some church in the city. The number of these I cannot ascertain without spending more time than I can now spare.

"Thus things stood, very little or nothing being done, except what was done by the city missionary, T. R. Dennison, acting in connection with the Ladies City Tract and Missionary Society. His kindness toward them in their distresses, and his interest in their behalf, has endeared him to them, and I trust his labors will be blessed among them. They are very grateful for any manifestation of interest in them. Through the exertions of Mr. Dennison, there have been many of the publications of the American Tract Society, in the Portuguese language, distributed among them.

"Within a year and a half there has been built a very good chapel in the city by the exertions of those interested in the city mission cause. This chapel is located in that part of the town where most of the Portuguese are settled. From a regard to the missionary, many of them attend service at the chapel. In his labors Mr. Dennison has been aided by his wife and the rest of his family. But owing to the difference of language, many of them could not be reached till about six months ago, when I was enabled to come and help him in the Sunday-school.

"Some years ago I felt drawn toward my countrymen. I felt a strong desire to speak to them on the subject of religion, and even went so far as to commence the translation of a tract into their language; but owing to the magnitude of the work, and not meeting with any encouragement, I drew back and did nothing. But when I went to the mission chapel, six months since, I felt that there was a door open for me to do some good. Mr. Dennison requested me to speak to the people in their own language. I have done so every Sabbath day since, but owing to their strong attachment to the religion of their native country and the prejudice of some against the Protestant religion, I thought it best to approach the subject of the differences between the Roman Catholic and Protestant religions gently. I thought it best to get them interested in reading the Scriptures first, and afterwards when their prejudice against the reading of the Bible was swept away, then I might use the Bible to good account in sweeping away their Romanism.

"Thus I have continued, from Sabbath to Sabbath, to speak to them the word of life. I have several times invited some of my countrymen, members of Protestant churches, to help me in this work, but they seem not to have confidence enough in themselves, and some of them have little or no education. Only one of them has helped me. He is a young and very excellent man. He preached one Sabbath a very good discourse on holiness; but he is about leaving to go on a whaling voyage. So I am alone, having only the encouragement I receive from Mr. Dennison to continue in the work.

"Sometimes I feel that my labor will

be in vain, but I dare not leave the work. I have but little time that I can devote to it, as I have to labor for the support of myself and family, so I have never tried to find out how many of the Portuguese (if any) have renounced Romanism through hearing me.

"In order that we might have divine service conducted in the Portuguese language, in the forenoon, I translated some hymns. I succeeded in getting some of them printed, at my own expense, but owing to the cost of printing in a foreign language, most of them remain unprinted. I would here state that we are very much in want of a hymn book in the Portuguese language, concerning which I have written quite fully to E. Vernon, Esq., your assistant treasurer. Any aid from your Society in the way of books on the subject of Romanism, would be thankfully received. They would aid me much; and any other aid would also be thankfully received by those interested in this work. Any suggestion from you, as your experience in this work is large, would be particularly acceptable.

"Praying that you may be successful in your labors of love, I remain,

"Yours Truly,

"J. L. SILVA."

MISCELLANEOUS.

FATHER CHINIQUY AND HIS LABORS AMONG THE CANADIAN FRENCH.

The Christian public, during the last year, have taken a great interest in the labors of Father Chiniquy among his people at St. Ann's and at Kankakee. What has greatly added to the interest, have been the trying worldly circumstances through which the people have past during the last two years, owing to the failure of their crops.

Their difficulties in this particular, if not *already*, will soon be remedied. Everything promises well for an abundant harvest. Contributions, therefore, for the relief of their temporal wants will not be needed. But a great work is yet to be done among the people—spiritually. *There are thousands that need spiritual instruction.* Two churches—one at Kankakee, and the other at St. Ann's, where Father Chiniquy resides, and to whom he ministers—have been taken under the care of the Old-School Presbyterian Church. That church will make abundant provision for the temporal wants of the people at St. Ann's, and also render whatever assistance is necessary for the support of Father Chiniquy.

What is necessary at the present time, are contributions to aid in sustaining preachers and colporteurs in the different settlements in, and around Chicago. We have at the present moment two laborers on the field,—one at Chicago, one at Middleport, and we are expecting soon to send out another. May we, then, not ask of all our readers to send us a donation for this great and good work?

Any contribution can be sent directly to our office, No. 156 Chambers-street, New-York; or it may be sent to Mr. Paillard, No. 22 Maiden-lane. If sent to Mr. Paillard, the donors will please state that their donations are for the spiritual work among the people.

The most that has been sent to him hitherto, has been simply for the Kankakee Colony, and he has felt bound to send it for their *tempora* l relief.

ANNIVERSARY AT BOSTON, MASS.

The Eleventh Anniversary of the AMERICAN AND FOREIGN CHRISTIAN UNION was held in the Tremont Temple, in Boston, on Tuesday morning, the 29th of May.

The Hon. Julius Palmer, one of the Vice-Presidents of the Society, took the Chair at 9 o'clock, and called the meeting to order.

Prayer was then offered by the Rev. D. R. Cady, of West Cambridge, after which the Rev. A. E. Campbell, D. D., one of the Secretaries of the Society, read an abstract of the Annual Report, exhibiting the principal operations of the Society during the past year.

The Rev. E. N. Kirk, D. D., then delivered a sermon appropriate to the occasion, on the text, Revelations iii., 8: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

We hope to be able to lay the sermon before our readers in a subsequent number, and in the meantime we give the following account of it, which we take from the *Traveller*, one of the Boston morning papers:

"First he pictured the condition and faithfulness of the church at Philadelphia in the time of John, and in subsequent times. Philadelphia was the last city to fall before Mahometanism among the Greek churches of Asia Minor. She was the symbol of the Protestant church of this day. Protestantism in our day was no mistake; the appropriate work of the Protestant church, which is the true church, was in the first place a defence of the gospel against all assailants, and equally against the Catholics as against others, for opposition to Romanist error was the first beginning of Protestantism; we were as much bound as Luther or Paul to wage war against the errors of Romanism and the hierarchy, the very labor of which was to cover up Protestantism.

"The mission of the Protestant church is also aggressive; it must go out boldly to bear truth to every dark place; the apostolic policy was to go first to the once true church which had become corrupt; we did not labor as we ought; the Protestants of Europe, few but earnest, seeing the evils and overwhelming force of Romanism, were laboring in the only true spirit. Rome is earnestly laboring to throw obstacles in our way, and to hide true religion, yet the Lord has opened a door to her midst, and only laborers are needed. The Jesuits are at work with as great energy and depth as ever, and particularly are they laboring to subvert the United States and Russia to the sway of their humble bishop at Rome. Such is the attitude of the Catholic leaders, by their own avowals and confessions.

"The missionary spirit is developing in Rome, with a view of converting the United States, and a college has been established there to educate American priests. The Catholic religion has assumed a great breadth in England, and Cardinal Wiseman says that Catholic England has been restored to its orbit; the Irish bishops acknowledge that their entire influence is given to returning Popish members to Parliament; the influence of such members lost Lord Derby his election once; we will soon have the bishops here openly at work for the election of Catholics for the spread of their church. All this shows the will and the end of the Catholic Church.

"Yet we have room for hope. The Catholic Church is a galvanized corpse rather than a spiritually progressive body. Its whole work is political and not religious. Its entire aim is to keep the Pope supreme. But the earth moves, and the age is one of progress. The outer buttresses of Romanism are falling. In Belgium, once so Catholic, there is more spiritual and intellectual freedom than anywhere on the continent, and there are seven Protestant churches in Brussels, where was but one in 1832. For three centuries has the House of Austria been bitterly hostile to Protest-

antism; a short time ago, by special treaty, she surrendered herself entire to Jesuitical control, and has met with ruin and disaster ever since. France, nominally Catholic, is, on the contrary, full of religious freedom, in the full tide of prosperity, and her monarch stands in a position of calm control over the Pope, holding him in check and playing with the Pope as if he were a mere straw. The people of Southern Italy, utterly disgusted with Papal rule and Bourbon rulers, are in arms, and toppling to destruction another buttress of the hierarchy.

"Thus is there an open door, and yet Protestants remain lukewarm and listless. Such was not the spirit of Paul, such cannot be the true spirit of the true church; such was not the spirit of the Luthers and the Whitfields and the Xaviers, and their kin. God has put his weapon in the hands of the church, he has armed her for the battle, he has pointed out the errors of her bitterest, deadliest foe, the Papacy, and yet the Protestant church sits idly down upon the fence of non-intervention, and lets the cohorts of Rome sweep on unresisted to the humiliation of man. Thousands and tens of thousands, in every Catholic community are standing in alarm at the evils of their church, and looking for the truth, and yet Protestants are found who are too timid, too delicate to meet the crisis and give to the longing eyes a view of the truth as it is the Redeemer."

The audience was select and quite large, and listened to the speaker with interest to the close. A good impression was produced, and the interests of the Society doubtless will be promoted by the services of the occasion.

After prayer the meeting was closed at 10½ o'clock, with the apostolic benediction by the Rev. Dr. Kirk.

AMERICAN CHAPEL IN PARIS.

THE DEPARTURE OF THE REV. DR. M'CLINTOCK.

The Rev. John McClintock, D. D., who, some months since, was appointed by the Board of Directors to the chaplaincy of the congregation worshipping in the American Chapel in Paris, has taken his departure for the field of his future labors. He, with his family, sailed for Havre in the steamship Vanderbilt, on the 16th ult. He carries with him the sympathies and warm affection of a large circle of friends, and the high esteem of the Christian community, to whom he has been known through the various positions he has occupied in religious and public life.

The Board look with lively interest to the influence of the mission connected with their chapel in that great and powerful, yet gay metropolis of the European continent. Many Americans reside there, and more annually visit it, to whom the presence, counsel and service of an evangelical pastor may prove of incalculable benefit. And throughout the empire there are various evangelical interests, which are annually increasing in strength, and to which the Board sustain important relations. To these the mission in Paris may also be of great benefit, constituting, as it is hoped it will, a connecting link between them and the Board, and thus bring them more fully and perfectly into communication with the religious sympathies of the Christians of the United States.

The station to which Dr. McClintock has gone, the relations he will sustain, the sphere in which he will move, and the duties he will be called to perform, constitute the post assigned to him a most delicate, important, and responsible one, and which should call forth in his behalf, the earnest and constant prayers the of

friends of Zion, that he may be sustained; and, also, that through his instrumentality the great and worthy objects sought by the establishment of the chapel, may be accomplished.

On Wednesday evening, the 13th ult., a meeting of great interest was held in St. Paul's Methodist Episcopal Church, in Fourth Avenue, in this city, to take leave of Dr. McClintock. The audience in attendance was large. The following persons took part in the exercise, viz.: The Rev. Drs. DeWitt, Hague, Fairchild, McClintock, Durkin, Bishop Simpson, and Drs. Parker and Bangs."

THE LONDON ANNIVERSARIES.

The anniversary meetings, this year, of the benevolent societies in London, were of more than ordinary interest. The audiences were numerous, the speeches appropriate and stirring, and the spirit which pervaded the assemblies of devotional and evangelical character. The Reports generally show great activity in the working force, or agency employed, and in some of the most prominent and important organizations an advance on what had been formerly accomplished in an equal period.

As a Protestant power, England is an object of great interest to American Christians, and we turn with a feeling of no little satisfaction to contemplate the efforts which her citizens put forth annually for the benefit of the human race, under the influence of our common Protestantism, or evangelical Christianity.

Of the Anniversary of

THE BRITISH AND FOREIGN BIBLE SOCIETY,

The London Patriot says:

"We do not remember to have seen Exeter Hall more closely packed. The body of the place was filled with a most respectable assemblage, rendered brilliant by the smiling presence and gay colors of the fair. The platform was completely covered to the ceiling with a body of ministers and laymen of every variety of religious distinction, such as, perhaps, no other occasion could bring together. At every opening the attendance overflowed with hundreds unable to find room. Never, in fine, was a more lively interest shown in the proceedings and objects of this great voluntary Association. . . . . In the cardinal points of income, expenditure, and issues, the year 1859–60 has far exceeeded all preceding years in the Society's history. The grand total of the year's receipts is £164,136 6s., 5d., being upward of 7,000 more than in any former year. The total expenditure has been £179,-396 16s., 6d., being nearly $21,000 more than any former year. The Society is under engagement to little less than £78,000."

THE LONDON MISSIONARY SOCIETY

Is a voluntary Association for carrying the Gospel to the heathen, and it receives no grant or subsidy in any form from the Government. The last was its *Sixty-sixth* Anniversary, and it was regarded by the friends, as one of the best, even of its brilliant history. The Report represented the prospects of missions as "ever brightening"—the missionaries as everywhere aggressive, and the mission churches as increasing in number and piety.

The total income of the year was £93,906 18s., 2d.; exceeding that of any former year £475, 10s., 7d.

WESLEYAN MISSIONARY SOCIETY.

The following schedule shows this Society's condition.

	£	s.	d.
Mission House and Home Districts, . .	78,246	14	
Hibernian Missionary Society (exclusive of 1,723l. 10s. 9d Christmas offerings, ...	4,326	2	0
Juvenile Christmas and New Year's offerings—Great Britain and Ireland,	8,703	10	3
Legacies, ...	13,753	10	4
Contributions for the Mission to China,	438	0	0
Dividends, ...	916	16	7
Interests on the Centenary Grant, .	450	0	0
Total Home receipts, . . .	106,834	13	9
Affiliated Conferences and mission districts . .	29,731	1	4
Colonial grants for schools,	3,439	10	10
	33,170	12	2

Total Receipts Home and Foreign, £140,005 5 11

The subjoined is a summary of the missionary stations, &c :—

Central or principal stations called circuits, .	509
Chapels and other preaching places . .	3,962
Ministers and assistant-missionaries, including 32 supernumeraries, ...	763
Other paid agents, as catechists, interpreters, day-school teachers, &c.	967
Unpaid agents, as Sabbath-school teachers, &c.	12,639
Full and accredited church members, . .	132,726
Increase, ...	4,561
On trial for church membership, . . .	15,130
Scholars, deducting for those who attend both the day and Sabbath-schools, . . .	121,760
Printing establishment, ...	8

The London Tract Society, Congregational Union, British and Foreign School Society, and many others had interesting and profitable meetings. We observe, also, that a pleasant meeting was enjoyed by members of

THE EVANGELICAL ALLIANCE.

Our exchanges say :

"The *soirée* held annually by the Evangelical Alliance during the sojourn in town of the visitors to the May Meetings, took place in Freemasons' Hall. There was a numerous attendance.

"In the absence of Mr. Farmer, who had engaged to preside, but who was prevented by illness, Colonel Walker took the chair.

"The Chairman observed that they could not but be encouraged by the progress which the principles of the Alliance are making throughout the world. We had seen a remarkable evidence of this in London during the last few months. Another encouraging feature was the establishment of branches of the Alliance in Asia and the east of Europe. Missionaries in those parts were continually writing to the President for advice and support in cases of difficulty. *The Alliance was fostering religious liberty all over the globe, and supporting a pure evangelical religion in opposition to idolatrous forms of worship wherever they came into collision.*

"M. Adrien Naville, President of the Geneva Evangelical Alliance, said they were of opinion in Geneva that the Alliance was only in the commencement of its progress. From the Conferences which had taken place in London, Paris, and Berlin, a new feeling of brotherhood had sprung up among Christians all over the Continent. He then referred to the desire of the Christians of Geneva to have a general meeting of the Alliance in that city, and stated that it had been arranged to convene such a meeting in September, 1861.

"The Rev. William Monod, of Paris, spoke as the representative of the French Evangelical Alliance. There were not, he said, in France those great revivals which took place in other parts of the world, but there was a continual, silent progress of the truth, and a steady increase in the number of faithful pastors, and in the spirit of Christian union among both pastors and people."

We are happy to see that the Alliance is making its impression on the public mind, and that it is doing an invaluable service to the cause of religious freedom as well as serving to unite evangelical Christians in the bonds of love.

EXTRACTS FROM THE CORRESPONDENCE OF THE OFFICE.

Though we labor sometimes in scenes and circumstances of discouragement, it is not always so. From every part of our land, North, South, East, and West, there come up from the people of God, who have deeply studied the Scriptures and watched

the "signs of the times," words of cheer, together with means for carrying on the mission which the providence of God has devolved upon us. We cannot fail to appreciate such expressions, nor to thank God most devoutly that there are scattered throughout this nation, in so many separate and far distant as well as proximate localities, so many who have attained to right views in regard to the nature and tendency of Romanism; nor to pray that their influence may be more and more felt, and their numbers increased.

We submit a few extracts from letters sent us, which show the feelings entertained respecting our work, at least by the writers, remarking meanwhile, that the letters were not designed for publication.

We give the following, which is from Cleveland, Ohio. It is addressed to Mr. Edward Vernon, the General Agent and Assistant Treasurer of the Society. The writer is a gentleman of high standing and great excellence of character. He says:

"Accompanying this is a draft for *one hundred and twenty dollars*, made payable to your order, for the use of the AMERICAN AND FOREIGN CHRISTIAN UNION.

"The demand for labor in your appropriate field, *in our own country and in foreign Papal lands*, was never greater or more encouraging; and I pray that the Christian public *may fully sustain the benevolent and patriotic* views and plans of the AMERICAN AND FOREIGN CHRISTIAN UNION.

"My losses the past year are, and will be, more than double my income; but I cannot, therefore, withhold my mite of 'material aid' to the different divisions of the 'Lord's Host,' now engaged in the conquest of this rebellious world from the prince of darkness, for the triumphant reign of our Immanuel, the Prince of Peace. The victory is certain, for HE has promised it. But the time and glory of the victory may be hastened by the prayers, and men, and money, of the 'Lord's elect.' May *they* not be missing or stintedly doled out.

"Disease and advancing age both admonish me that what I do in placing 'the kingdom' in His hands 'whose right it is to reign,' must be done soon. Inflammatory Rheumatism and a severe cough shut me in and disturb my sleep—while I have been working on 'borrowed time' for nearly four years.

"It is a great privilege to *see* the commencement 'of the latter day glory,' and to long, and pray, and work for its consummation. May the laborers and the means greatly increase! and they will as 'the time approaches.'

"Respectfully Yours,

"—— ——."

The following is from the State of Georgia. It is from the hand of the postmaster in C——, written in behalf of a lady of great excellence of character, who, although eighty-five years of age, is remarkably clear in her intellect and active in promoting humane and evangelical objects. The writer, addressing the Board of Directors, says:

"With pleasure I remit to you *fifty dollars*, for Mrs. M. A. H——, with which you may constitute her a life member. She is one of your subscribers. It may not be out of place or unprofitable to you to have a line respecting her. She is now about eighty-five years old; one of the most remarkable persons, mentally and religiously, which we have living. It is indeed pleasant to sit and listen to her holy and heavenly conversation. There are but few divines but might learn much from her. Her mind is exceedingly clear on all subjects connected with the church.

"Yours Respectfully,

"—— ——."

WALDENSIAN SYNOD.

This Synod, at its last meeting, held at Pomeret near Pignerol, Piedmont, unanimously decided to transfer their Seminary from La Tour, in their own country, (where is their college, a grammar school and a normal school,) to Florence. By this they clearly show to the world their confidence in the stability of the Sardinian government, and the continuance of religious liberty. God grant that they may be prospered in their good work of raising up faithful laborers to preach in the Italian language, and may Christians be incited to give liberally of their means to aid them.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL TO THE 1st OF MAY, 1860.

MAINE.

Portland.	High-st. Circle of Ladies, for Constantinople,	50 00
South Paris.	Congregational Church and Soc'y, Rev. A. Southworth,	13 24

VERMONT.

Williamstown.	Cong'nal Ch. and Soc'y, Rev. P. F. Barnard,	5 48
West Hartford.	Cong'l Ch., towards mak- Dr. C. D. Hazen L. M.,	4 25
West Brattleboro.	Congregational Church,	35 83
Fair Haven.	Congregational Church,	6 18
East Poultney.	Congregational Church,	7 58
St. Albans.	From the Estate of the late Mrs. Han'h H. Brainerd, per J. L. Partridge, Ex.,	50 00

MASSACHUSETTS.

Williamstown.	1st. Congregntional Ch.,	42 00
"	Sabbath School,	7 00
Lawrence.	A Subscriber,	31
Lee.	Congregational Society,	76 00
Haverhill.	Mrs. Elsa Merrill, to make Mrs. S. L. Knight, L. M.	30 00
Bradford.	Some members of Bradford Academy, for South America,	6 25
Pittsfield.	1st Congregational Church, ($10 from Mr. Tracy,)	68 89
Richmond.	Congregational Church,	4 00
Pittsfield.	A. Kennedy,	50
Braintree.	1st Cong'l Church and Soc'y, to make Eben'r C. Thayer, L.M.,	36 00
Boston.	Old South Church, add.,	19 00
"	Essex-street Church, in part, (of which $200 for Italy)	448 00
"	Bowdoin St. Church, in part,	219 00
South Boston.	Phillips Ch. and Cong'n,	67 8
Lancaster.	Evan. Ch. and Cong'n, to make Rev. M. C. Stebbins L. M.,	37 00

RHODE ISLAND.

Providence.	Richmond-street Church,	138 00
"	High-street Church,	95 37
"	Benificent Ch. and Cong'n,	170 00
"	Central Church and Cong'n,	154 00
"	Robert H. Ives,	20 00
"	John Carter Brown,	25 00

CONNECTICUT.

North Branford.	Jas. F. Linsley,	10 00
New Haven.	Widow's Mite,	5 00
Northford.	Cong'l Church and Society, Rev. A. C. Pierce,	6 25
Windsorville.	An Old Subscriber,	10 00
Somers.	Cong'l Church, in part,	2 00
Middletown.	1st Church in part,	37 35
Southington.	Cong'l Church, ($5 of which from Deacon E. Twitchell for L. M.,	40 75
South Windsor.	Mrs. Clarissa Alcott,	4 00

NEW-YORK.

Five Corners.	Samuel Lawrence,	1 00
N. Y. City.	Collegiate Ref. Dutch Church,	122 93
Rouses Point.	Wm. Coote,	1 00
Fredonia.	1st Presbyterian Church,	18 00
Buffalo.	Supply of Westminster Church,	15 00
Vienna.	1st. Presb. Church of Phelps, in part to make Rev. I. Faries, L.M.,	15 11
"	Meth. Epis. Church,	5 50
Buffalo.	1st Presb. Church, to make Moses Bristol, M. D., L. M.,	32 35
Waterloo.	1st Presbyterian Church,	15 31
Buffalo.	A few friends to make Rev. A. Burtis, D. D., L. D.,	50 00
"	A Friend,	6 06
Albany.	4th Presbyterian Church,	68 75
Troy.	Presb. Church in part, Dr. Beman,	47 82
Saugerties.	Dutch Reformed Church,	13 08
"	Congregational Church,	4 04
New Rochelle.	Presb. Church, in part of L. M. for Rev. Mr. Taylor,	19 00
"	Baptist Church,	4 02
North Granville.	Presbyterian Church,	4 23
East Hebron.	Presbyterian Church,	5 50
Ogden.	Presbyterian Church, bal.,	2 00
Bergen.	Congregational Church,	6 07
Skaneatelas.	Presby. Church, Rev. A. Mandeville, L. M. in part,	17 58
"	Baptist Church,	3 15
Rochester.	A. Champion, Esq.,	50 00
Pulaski.	Congregational Church, Rev. L. W. Chancy, L. M.,	18 00
"	Union Meeting,	4 70
Waterville.	Presbyterian Sabbath School, L. M. in part,	15 00
Fairport.	Baptist Church,	6 25
"	F. W. B. Church,	2 54
"	Congregationul Sabbath School, L. M. in part,	20 00

NEW-JERSEY.

Trenton.	Judge Jos. F. Randolph, add. for J. F. R., Jr., L. M.,	10 00
Bergen.	Ref. Dutch Ch., Rev. Dr. Taylor,	35 00
Cape Island.	Rev. L. Brewster,	2 00
South Orange.	Bequest of the late Miss L. Ball, to make Mary D. Freeman L. M.,	30 00
Burlington.	S. W. Stockton,	7 56

Paterson.	1st Ref. Dutch Ch., add. to Rev. Mr. Peltz L. D.,	24 00
"	2d Ref. Dutch Church, Rev. Mr. Duryea,	16 00
"	2d Presb. Ch., Rev. Mr. Cheever,	20 00
"	A Friend,	2 00
	PENNSYLVANIA.	
Pittsburg.	Messrs Bushnell & Son,	12 50
"	Dr. Bruce, $5; J. Stewart, $2; Mrs. Porter, $1,	8 00
Alleghany.	1st Ref. Dutch Church, Ladies Society,	10 00
Bermingham.	T. Bake, for 1st Industrial School of B.,	3 00
	KENTUCKY.	
Lexington.	Mrs. A. A. Morgan, $2; Mrs. Barber, $1,	3 00
Louisville.	Messrs. Belknap, Quigley, Hunt, Leight, Avery, Garvin, Mrs. Atkinson, $20 each. R. W. Furguson, M. D., bal. for L. M., $20; Jas. Dangerfield, Esq., bal. of L. M., $25; Mrs. R. Tyler, for L. M., 35; Mrs. P. Pope and Mrs. Thurston, to make Ellen Thurston L. M., $30; R. A. Robinson, in full L. M., 10; Wm. Prather, $5 add. for L. M; Messrs. Wilder, Smith, Hamilton, Cassedy, Lindenberger, Carter, Gorden, Slaughter, Semple, Piatt, Young, Adams, Kendrick, Dunlop, Warren, Brannen, Richardson, Mrs. Brigham, Coleman, Shreeve, Richardson, Dulanny, each $10; Messrs. Brannan, Kaye, Hyatt, Sheerer, Murdock, Woodruff, Brooks, Morris, Alexander. Todd, Muir, Benedict, Small, Wicks, Atwood, Moody, Wilson, Carter, Watson, Skene, Marks, Downs, Escott, Halbert, Lyons, Tucker, L. Richardson, W. A. Richardson, Kennedy, Fletcher, Tryon, Maxwell, Duncan, Karsner, Marshall, Douglass, Thomas, Fulton, Gordon, Anderson, Montgomery, Ripley, Barbee, Howard, Wade, Crutcher, Trabue, Amiss, Bacon, Allen, Anderson, Curtiss, Glover, Bridgeford, Cochran, Kellogg, Look, Huffman, Griffin, Jacob, Cary, Pope, Johnston, Moore, Seaton, Tracey, Hervey, Macgowan, Anderson, Joyce, Beatie, Anderson, Martin, Marshall, Pope, Thompson, Isaacs, Smith, Howard, Bell, Borie, Dix, Woolfolk, Schraeder, Miller, Mitchell, Peach, Duffield, Harbison, Evans, Ferguson, Werme, Barrette, Hubbard, Balee, Morgan, Pindle, Hardin, Wingate, Crawford, Morehead, Hackney, Montgomery, Ferguson, Butler, Whipps, Kalfus, Barrett, Graham, Clifton, Mrs. Joice, Guathney, Tyler, Pope, Osborn, Speed, Prentice, Bent, Rawson, Hite, Oldham, Preston, Carter, Crutcher, Nicholass, Mortimer, McNutt, Morton, each $5. Messrs. Wheeler and Duncan, each $4. Messrs. Harbison, Webster, Miller, Hardy, Breckenridge, Hegan, Millar, Carter, Buchanan, Powers, Carson, Terry, Craig, Parsons, Gault, Matthes, Johnson, Miller, Homere, Needham, Kennedy, Castleman, Stratton, Anderson, Malone, Barton, Mrs. Scott, Bush, Osborn, Tompkins, Anderson, Tillery, Flussur, Beatty, Wilder, Marshall, Griswold, each $3. Messrs. Leonard, Lynn, Knott, Smith, Atkinson, Sloan, Logan, Mrs. Hawkins, Menifee, each $2,50. Messrs. L. Ferguson, Jarvis, D. Ferguson, Blaneagniel, Jack, Hegan, Morris, Hitt, Crawford, Pearson, Vaughn, Stone, Jarvis, Tripp, McCraw, Flusser, Heiskill, Park, Milton, Mrs. Nold Butler, Brewster, Ferguson, Benedict, Morton, Gray, Watkins, Anderson, Read, Russell, Gray, Christopher, each $2. Mrs. Poindexter, Benedict, Hite, and Parr, each $1 50. Mrs. Elliot, $1,25. Eighty-five Individuals, each $1. Others, $5,90,	1,401 65
Louisville	East Baptist Church.	12 85
	ILLINOIS.	
Tamarak.	Stephen Findley for L. M.,	20 00
	INDIANA.	
New Albany.	Jas. Davis and Mrs. Anthony, $1 each,	2 00
Putnamville.	Individuals $3, Rev. R. Hawley, $1,	4 00
Walnut Ridge.	Additional,	1 00
Springtown.	Spring meeting of Friends; add. to Robert Hudson L. M.	4 80
Coatsville.	Meeting of Friends, in part of L. M. for Jonathan Edwards,	9 50
Greensburg.	Mrs. W. Hamilton, in part for L. M., $5; Mrs. T. G. Hamilton, add. for L. M., $5,	10 00
Hartsville.	Collection,	3 55
Newburn.	Collection,	1 25
Indianapolis.	David Tatum, for L. M.,	30 00
Laporte.	Presb. Sabbath School, add. for L. M. of Rev. G. C. Noyes,	5 43
	OHIO	
Mansfield.	Mrs. Rachael Hickey, add. for L. M.,	10 00
Gustavus.	Elim Linsley,	5 00
Walnut Creek.	Meeting of Friends,	18 45
"	Edgar Brown, for Bibles for R. C.,	1 00
Newbury.	Meeting of Friends,	35 40
East Fork.	Meeting of Friends,	5 05
Clear Creek.	Meeting of Friends,	19 20
Clarksville.	Meeting of Friends,	8 12
"	John Hadley, $5; James Linton, $5; John Pyles, $1, for Bibles in Italy,	7 00
Lytels Creek.	Meeting of Friends,	9 75
Springfield.	Meeting of Friends for Bibles in Italy,	29 10
Beach Grove.	Meeting of Friends, for Home Field,	12 60
Salem.	Meeting of Friends,	18 60
Elk.	Meeting of Friends,	24 15
Cincinnati.	Meeting of Friends,	63 00
"	A Friend, $10; A Friend $10 for Bibles,	20 00
Greenplain.	Meeting of Friends,	13 41
"	E. A. Burns,	1 00
Centre.	Meeting of Friends, in part,	18 75
Dover.	Meeting of Friends, in part,	18 40
Springboro'.	Meeting of Friends,	21 15
Miami.	Monthly meeting of Friends, in part,	8 91
Sesor's Creek.	Monthly meeting of Friends,	54 40
Newbury.	Meeting of Friends,	1 10
Bloomington.	Joseph Gallemore, for L. M., $30; Elisha Gallemore, part L. M., $20,	50 0
Fredonia.	Cong'l Sab. School, $9; Juvenile	

Sewing Society, $2, per Rev. Wm. Potter, ... 11 00

MICHIGAN.

Saline. Thomas Wood, ... 3 00
Jonesville. Presbyterian Church, Rev. H. L. Stanley, ... 7 00
Coldwater. Meth. Epis. Ch., in part of L.M. for Rev. W. C. Comfort, . 12 66
" Presbyterian Church, . . 5 00
Detroit. Scotch Un. Presb. Cong'n, on L. D. for Rev. Stephen Bulmer, . 21 32
" Fort-st. Presbyterian Church, . 44 25
Lodi. Eli Benton, for L. M., . . . 10 00

WISCONSIN.

Milwaukie. 1st Baptist Church, on L. M. for Rev. I. Gates, . . . 11 00
Milwaukie. West Baptist Church, . . 3 15
" A few friends, ... 7 00

Acknowledgment of monies received by Mr. M. J. Paillard, Treasurer for the Kankakee Colony, from 24th December, 1859, to March 26th, 1860. Viz:

Friends in Knoxville, Tennessee, $21; S. A. F, $12,-25; A Mother and her Two Sons, $2; Presbyterian Congregational Union, New York, $9; A Subscriber of the *Christian Intelligencer*, $5; Friends in Sparta and Graveland, $12; P. F., St. Louis, $1; J. M., $2; A Sympathizer with Suffering Humanity, $2; D. B., $3; X., $1; J. C .B., $7; by C. G., $12; Mrs. S. S., Long Ridge, $5; Protestant Friends in Nova Scotia, $360; Hawaiian Church, Hilo, Sandwich Island, $100; through the New York *Observer*, $363; total, $914 25.

FROM THE 1st OF MAY TO THE 1st OF JUNE, 1860.

MAINE.

Wells. 2nd Congregational Ch. and Soc'y, 12 03

NEW-HAMPSHIRE.

Gilsum. A few individuals in the Cong'l Ch., per A. Hayward, . . . 21 00
Hampstead. Cong'l Church and Society, . 30 00

VERMONT.

West Rutland. Cong'l Ch. to make Rev. N. P. Gilbert, L. M., . . . 23 00
Royalston. Cong'l Ch., in part of L. M. for Rev. C. P. Drake, . . 10 00

MASSACHUSETTS.

Templeton. D. Foster in full of L. M., by A. H. Merriam, . . . 10 00
Deerfield. Orthodox Cong'l Church, . 10 17
Shutesbury. Congregational Church, . 1 25
Beverly. Dane-st. Ch. and Congregation, . 52 22
Tewkesbury. Cong'l Church and Society, 23 00
Boston. Mt. Vernon Ch. and Cong'n, bal. 86 00
Taunton. Winslow Church and Cong'n, 20 76
North Andover. Trinity Cong. Ch. and Society, in part, . . 18 00
Hopkinton. Cong'l Ch. and Society, . . 17 75
Boston. Bowdoin-st. Ch. and Society, bal. 15 00
North Cambridge. A friend, . . . 5 00
Boston. Park-st. Church, bal. . . . 2 00
Newton Centre. Mrs. S. Stone, to make G. F. Stone, L. M., . . 30 00
Beverly. Walsh-st. Church and Society, . 16 00
Franklin. E. F. Richardson, . . . 5 00
Acton. Cong'l Church and Society, . . 10 25
Newton Centre.. Cong'l Church and Soc'y, 76 79

RHODE ISLAND.

Providence. Central Ch. and Cong'n, bal. 12 37

CONNECTICUT.

Farmington. A. Thomson, in full L. M. . 20 00
Clinton. A constant reader of the Magazine, 2 00
Litchfield. Mrs. Lucy Beach, in full of L. M. 12 00
Naugatuck. Cong'l Church Rev. C. S. Sherman, ... 23 50
Middletown. 1st Cong'l Church, Rev. H. M. Colton, L. M. 27 00
New Haven. North Church, of which Timothy Bishop, $30, . . 109 77
" Central Ch. of which Mrs. Abby Salisbury, $100, . 340 72
" South Church, G. Hallock, $100, others $20,90, . . 120 90
" 3d Church, Rev. E. L. Cleveland, D. D., L. D., and Dea.
" Samuel G. Lord, L. M., . 159 00
" College Church, in part, . . 43 00
Windsor. T. C. Perry, for Kankakee Col'y, 50 00

NEW-YORK.

Port Ewen. Rev. C. L. Vandyke, . . 5 00
Brockport. Presb. Ch., of which $30 from Joseph Suttin to make himself a L. M.; $5 from Jacob Sutfin, add. for L. M., and $30 from the Church to make Mrs. Edgar Benedict, L. M. . 65 00
Walcott. C. E. Page, for L. M. . . . 6 00
Hamilton. T. Robinson, ... 1 00
N. Y. City. Greenwich D. R. Church, Rev. Thos. C. Strong, . . . 42 00
" 14th-st. Presb. Church, Rev. A. D. Smith, D. D., . . . 111 11
Hudson. Ref. Du. Ch., by D. D. Demarest, 16 23
N. Y. City. 4th-ave Presb. Ch. Dr. Parker, 140 80
Binghamton. Presb. Ch. Rev. G. N. Boardman, L. M., . . . 53 67
" Morgan N. Barnes, part L. M. 10 00
" Congregational Church, . 10 25
Beekmantown. Presbyterian Church, bal. 1 00
Bergen. Stone Church, ... 2 12
Byron. Presbyterian Church, . . . 9 43
Schenectady. Presb. Ch., Rev. J. T. Backus, D. D., Pastor, . . . 50 00
" P. Reily Toll, add. for L. M., $5; Franklin Toll, for L. M. $5, ... 10 00
Albany. 2d. Presb. Church, Rev. Wm. B. Sprague, D. D., Pastor, . . . 121 13

NEW JERSEY.

Passaic. M. E. Church, in part, Rev. J. F. Hurst, ... 13 32
Camden. Rev. Mr. Ferguson's Ch. supply, 8 00
" North Baptist Church, . . 4 21
Hoboken. Ref. Dutch Ch. Rev. Dr. Mann, 30 00
Newark. 2d. Presb. Church, Dr. Smith, . 74 71

PENNSYLVANIA.

Philadelphia. Madam M. B. Van Coechelberghe, by Mrs. Sarah McEwen, ... 125 00
" Col. by Miss Emily Austin, . 81 50
Germantown. A friend, ... 1 00
" Methodist Episcopal Church, 12 43
Philadelphia. Mrs. Nagle, ... 1 00
" A few friends in 2d Meth. Episcopal Church, . . 2 05
" Wharton-st. M. E. Ch. in p't to make Rev. F. Moore, L. M., ... 7 43
" Proceeds of a Lecture at Kater's Hall, . . . 5 00

GEORGIA.

Roswell. Mrs. A. A. Nesbitt, 2; Miss H. Magill, $3, ... 5 00

ALABAMA.

Mobile. Wm. Stewart, $10; N. St. John, $10; D. Wheeler & Son, $10; H. L. Reynolds $10; Wm. J.

	Ledyard, $5; J. Douglas, $5; R. G. Houston, 5; J. A. L. Hommedrew, $5; Cash, $5; Jewesson, $5; Jas. Bruce, $5; E. A. Shaffer, $5; H. E. Ledyard, $5; R. D. Moffat, $5; R. A. Nicholls, $5; W. Sayre, $5; S. W. Allen, $2,50; J. M. Hughes, $2,50; C. R. Foot, $2,50; Mr. Jones, $2; Mrs. Loomis, $1; R. Wiggins, $2,50, ...	113 00
	KENTUCKY.	
Louisville.	Miss S. Tillery, $2,50; Mr. Crawford, $5; Messrs Sneed & Shylock, in Shoes, $13; Mrs. Conway, $1; T. S. Carter at two times, $5; B. F. Avery, pair Shoes, $2; Mr. Blancagneil, $3; all for Louisville Schools, ...	31 50
"	Mrs. W. Robinson, for Books for Schools, 50 cts.; Mrs. P. Pope, for Schools, $5; Miss Tillery, $2,25; Miss Conway, 50c.; B. F. Avery, $20; all for Industrial Sch'ls,	28 25
"	Little Boys of Walnut-st Sab. School, for poor Schools, 45c., Little Girls of Walnut-st. Sab. Schools, for same, a parcel of Clothing; J. C. Van Pelt, half gross of Thimbles and package of Needles, for 2d Industrial School, $1,25; J. McCullough, 6 Chairs for do. $3, Mrs. W. F. Pettett for poor of Mission, $5; Mrs McDowell, bundle of Clothes for do.; Mr. W. F. Pettett, during the year, in material for Schools, $75, ...	84 70
"	Jefferson-st. Baptist Church, J. Russell, ...	2 00
"	Mrs. Bayless, $5; Mrs. Dr. Ewing, $5, & Geo. McLeod, $20,	30 00
	MISSOURI.	
St. Louis.	Messrs. Souper, Clark, Hitchcock, Kingsbury, R. Nesbit, each $10. Rollin, Clark, $12,-50. Messrs. West, Durham, Bailey, Smith, Renfrew, Bent, Hooper, Wright, Clark, Sell, Bigham, Porter, Wilson, Henderson, Nicholson, Cummins, Fiske, Heguembourg, each $5; Samuel Copp, Jr., $20; Mrs. Murphy, $3; J. Kellar, $2,-50; H. Leach, $2; J. A. Beck, $1,50; Mrs. Jenkins, $1, .	182 50
	ILLINOIS.	
Chicago.	Tuthill King, ...	15 00
Bristol.	Rev. W. D. Webb, . . .	2 00
	INDIANA.	
Rockville.	Mrs. M. H. McNutt, in full of L. M., ...	5 19
Madison.	N. D. Slaughter, M. D., in full of L. M., ...	15 00
Farmersville.	Church Collection, . .	1 75
Walnut Ridge.	Meeting of Friends, . .	60
West Grove.	Meeting of Friends, . .	22 75
Richmond.	Meeting of Friends, . .	59 90
Chester.	Meeting of Friends, . .	17 46
Milford.	Meeting of Friends, for Bibles, .	24 28
Rich. Square.	Meeting of Friends, . .	1 85
	OHIO.	
Columbus.	Benj. Talbot, for Italy, . .	5 00
Pisgah.	Presbyterian Church, . . .	9 00
Oxford.	2d Presb. Ch. Sabbath-School, for Cincinnati Mission School, .	8 41
Cincinnati.	Messrs. Barbour, Shaw and Buel, 42 yds. Calico, $4; J. E. Wynn & Co., Thread and Thimbles, 50c.; P. Neff & Sons, Needles and Pins, 50c.; O'Reiley & Sons, Calico remnants, etc., $2, all for the Industrial School, Cincinnati Mission, ...	7 00
"	Sixth M. P. Ch., Mr. Ogden, $10; Mrs. Midge, $5; Others, $28,93, ...	43 93
"	George-st. Meth. Ch., in part, .	1 71
"	James Datlon, 6 Bonnets for poor, ...	
"	Vine-st. Cong'l Church, in part,	44 93
"	8th Presb. Ch., Mr. Beeson, Mrs. Moore, each $5. Messrs. Hunter, Robinson, Bannister, Free, Van Duson, Mrs. Schwan, Bice, Hoyt, Beale, Folger, McGree, Goueny, each $1. Mrs. Dunning, $1,-50, five others 50c. each, .	26 00
"	1st. Baptist Ch., in part, Messrs. Powell, Randall, each $5. Dr. Duncan, $3; Messrs. Clark, Mendary, Powell, each $2; Messrs. Cheeseman, Shaw, Oldreeve, each $1, others $3,-85, ...	25 85
"	Sixth-st. Christian Ch., in part of L. M., J. Crawford, $3; J. Dalton, $2; Messrs. Ulam, Stillwell, Hubbell, Freeman, Hathaway, Brodell, Tucker, Cohoon, Spencer, Spear, Ayres, Challon, McMann, Carver, Tait, each $1; Miss Wood, $1; Mr. King, 75c.; nine others 50c. each; others $1,45, ...	27 70
Ashtabula.	Baptist Church, . . .	3 25
"	Presb. Church, on L. M. for the Sabbath School, . . .	9 88
"	Methodist Church, . .	2 52
Cincinnati.	Friends first day Schools, .	2 50
Centre.	Meeting of Friends, in full, . .	2 00
"	Asure Walker, ...	5 00
"	M. L. Hadley, ...	4 00
Bloomington.	Joel Starbuck, in full for L. M., ...	10 00
"	Levi Miller, ...	2 00
West Branch.	Meeting of Friends, . .	34 33
Mill Creek.	Meeting of Friends, . .	6 05
Union.	Meeting of Friends, . . .	18 64
"	A friend to the cause, . . .	50
Dover.	Meeting of Friends, in full, . .	3 25
Miami.	Meeting of Friends, for Bibles, .	14 40
	MICHIGAN.	
Richland.	Samuel Brown, ...	10 00

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